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THE Grace of GOD

SWAMI MADHAVTIRTH

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THE
GRACE OF GOD.

(Being the experiences of a South Indian devotee)

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Edited By :

SWAMI MADHAVTIRTHA

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Introduction

BY

(SWAMI MADHAVTIRTHA)

This small book contains the spiritual experiences of a south Indian devotee now residing in Saurashtra. It is stated therein how the ordinary worship was changed into spiritual worship by the grace of God. God's grace can be known from the following four signs:-

1, It creates a spiritual state.
2. The devotee is turned away from the sensual pleasures of the world and towards the light of God.
3. He feels the presence of God, in, around or near him.
4. When he puts his difficulties before God, they begin to be solved as if by an omnipotent power.

There are many books now available on spiritual ideas but there are very few books on spiritual experiences. This book will supply that want. The questions mentioned in this book were raised by the inner self of the devotee and the answers were given intuitively by the God worshipped. This shows a method by which a devotee (worshipper) can rise to the stage of self-knowledge by Divine inspiration received during the process of worship.

Sensation perceives things in details and in separation. Intuition will pass over the details and will perceive their potentialities and notice only the impressions and colouring of the whole. The symbols used in religious practices are aids for rising from divided visoin to wholeness. They should be discarded when their use is over. Worship through image may degenerate into idolatry if God is contemplated as the image. Therefore, a Guru's help and Divine Grace are necessary to lead the devotee towards final integration.

A symbolic representation does not require to be refuted but requires to be transcended. Symbols like Maya, require to be affirmed only to be later negated. An idea in a devotee demands expression. It is the expression of an inner tension. When the idea is expressed and fulfilled, the tension is resolved and turned into joy.

God is often nearer to us in sickness than in health, in difficulties than in peace, but the heart must be emptied of all besides God. God does not allow a devotee to take other pleasures than with Him. The devotee has not to cry very loud. God is nearer to us than we think. Freedom is not perfect unless we throw off all restrictions. Sometimes, it may be necessory for a devotee to withdraw himself in order to comprehend the whole of existence in one vast perception, semetimes it is possible to experience wholeness while doing ordinary works of life; some times, he sees the initial condition and sometimes the whole bridge. It is not the event that has significance but the meaning that becomes evident in the spiritual vision in which the particular leads to the Universal.

A man can adhere to God at the time of ordinary actions as at the time of prayer but God cannot be replaced by some human ideal. The new social idols are nationalism, partysm, leader worship etc. If these idols are not transcended by the grace of God, they will devour their worshippers. The idols are symbols and must be transcended. They are neither true nor false. They serve a temporary purpose It is stated in the Avadhuta Gita that by the grace of God, a man gets undivided integral knowledge. When such knowledge begins to rise, the symbols have to be transcended. For God's grace, a resolutely determined heart is required to apply itself to nothing but God and to love Him only. We must offer our works to Him before we do them and give Him thanks when we have done. It will then be difficult for us not to think of God as it was first difficult to accustom ourselves to it. It is necessory to create familiarity with God. God gives less punishment even to the sinners than what is due to them.

As men differ in tastes, aptitudes and abilities, all the situations are not suitable for all persons. In all Indian systems of training, philosophical, religious, and of other kinds, there are graduated courses consisting of successive stages suited to different individuals. The aim always is to lead the aspirant step by step to the highest realisation of truth or the highest perfection of the self.

Worship through the medium of an image is useful for a person at a lower stage. A wise Guru will take him to a higher stage when he becomes fit for that stage.

For many centuries, men's conduct was controlled by a code of morals based upon systems of revealed religion but after the incoming of science, a great part of the population questioned the validity of ancient creeds, and their conduct tended to run loose from ethical control. The accepted basis of morality being undermined, an intellectual void was felt and all kinds of new doctrines rushed in. There are a great many people who think that what matters most than being right is to be eloquent, amusing, persuassive, forceful, dominant. It is this mistake that has thrown humanity into turmoil and brought great nations to disaster. Useless thoughts spoil the chances of the grace of God. We ought to be dilligent to reject them. A doctor cannot be elected by the majority of the votes of the patients. Pakistan wants all Muslims to follow one system, but the system must contain minimum number of independent elements. If God be the sole independent reality for them they should not obtain any outside help. Indians have discovered many systems to realise the One Divine.

The historical method cannot be applied to the Absolute God. He does not become richer by his appearances. In the passage from the lowest catagory to the highest, thought may come across a number of catagories, but the discovery of these is empirical and they cannot be reduced apriori.

Therefore, the highest wisdom is a method of unlearning divided culture. Unhappiness is no other than the separation of the mind from the soul and happiness is the return of the mind to its source (soul). A vast universality of the soul, an intense unity with all, is the base and fixed condition of the Divine Grace and spiritual life.

When a devotee gains the consciousness of a unity, the consciousness of time and space as limitations will disappear. A spiritualised man is a new genus of man exhibiting a new quality of life. His self becomes as wide as the Universe itself. In that condition there is an end of all discords.

Definition of a true vision is given in more detail in appendix I of this book and singularity of the soul is explained in appendix II.

This Book will be useful to those who want a change from ordinary method of worship to a spiritual worship and who want to acpuire a spiritual state.

Vedant Ashram
Post Valad.
(Ahmedabad Prantij
Rly.)
1-1-1954

Swami Madhavtirtha.

INDEX

Chapter.	Subject	Page
1	Purification	1
2	Illumination	22
3	Bliss	43
4	Realisation	66
5	Integration	80
Appendix I	Defintion of a true vision	96
Appendix II	Singularity of the Soul	106

Anasuya obtains the Divine Grace by her Tapa and knowledge and transforms the three Gods Brahma, Vishnu and Mahesh into small babies. This contains the following meaning:-

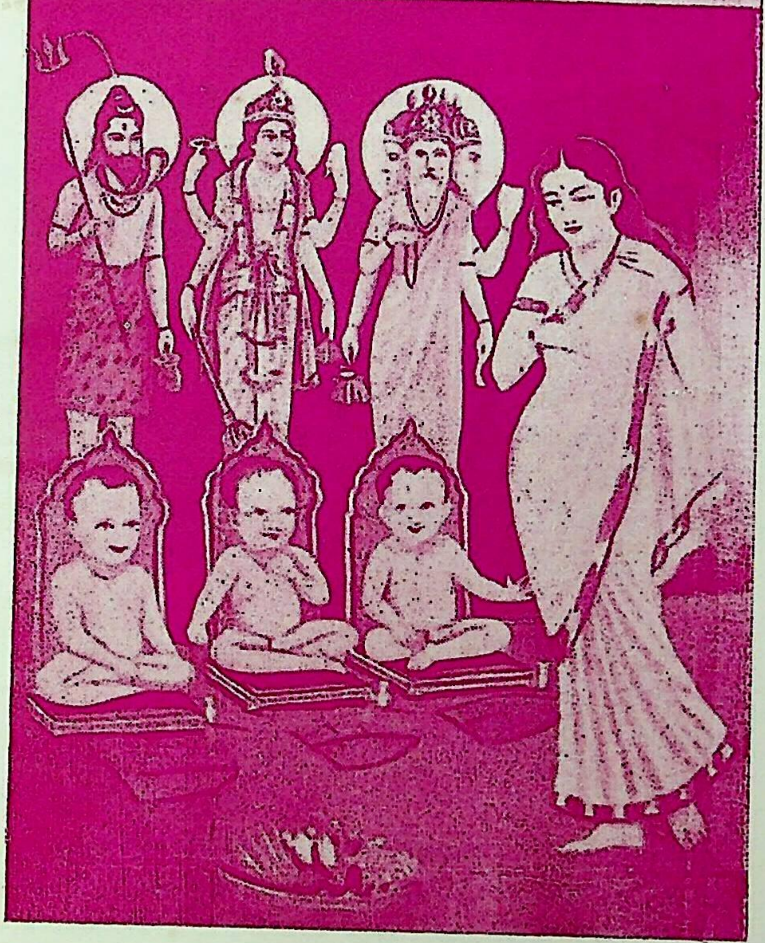
Asuya is equal to malice, finding fault in others, seeing the world where there is absolute spirit and keeps a divided vision.

Anasuya marries अत्रि who is above the Gunas i. e. Satvic, Tajasic and Tamasic. She removes names and forms, remains as a witness and treats creation, preservation and dissolution as mere appearances.

Saraswati, Laxmi and Parvati, the wives of Brahma, Vishnu and Mahesh come there. They are not able to recognise creation, preservation and dissolution. Thus the Vedantic doctrine of non-creation is established.

In other words, walking state, dream state and sound sleep are false and therefore non-dual spirit (अद्वैतभाव) shines as Anasuya. This is the Grace of God

સતી અનસૂયા - બ્રહ્મા વિષ્ણુ અને મહેશને બાળક બનાવેછે. —



THE GRACE OF GOD

CHAPTER I.

Purification.

12th December 1952 :–Bapu had left this day after staying here for three days. Unlike the previous year, this time before he went to the station, he had come to my prayer room saying "Let me go to your Bhagwan". In the prayer room looking at Lord Shiva's picture, he said, "Oh, Lord Shiva is the ideal of knowledge". Above that there was a picture of Radha–Krishna. He said, 'This represents true devotion', it shows, there is only one spirit. Then I told Bapu, "Please ask God to take special care of me". Then he said, "That, He will do".

At that time, an idea came into my mind that Bapu had come to my prayer room to pray to God to lead me from the ordinary method of worship to the realization of the Supreme Spirit.

After returning from station, I took my bath and performed my daily Havan and Pooja. Then suddenly I got fever and from that day I could not take my regular bath or offer my Pooja. But

I was not unhappy for that break in worship. I began to wonder why I was not unhappy. Formerly I was very superstitious when such indifference occured. i. e. when I could not do my regular Pooja. I used to think that something bad was going to happen to me or to some members of my family. But this time even though I was ill, I was very happy in my mind. I used to say that perhaps Bapu had asked my God Shiva to take me above this karma. Perhaps, God knew that I would not stop from it if I was alright in health. God brought this fever, so that I might lie down and might not do karma and might have enough time to think about my worship and conquer my superstitions.

24th December 1952 :-I got a post-card from Bapu in the afternoon, saying that he was going to Ahmedabad to meet Anand Mayi Ma on 25th December. So I suddenly decided to start for Ahmedabad the same night to see Mataji. On this occassion I wanted to meet Bapu and to request him personally to do Bhagwat Saptah at my place. I thought it was God who had created this occassion for me to bring Bapu to Ahmedabad on 25th December which was a holiday and I could make use of it as I had no other casual leave.

I reached Ahmedabad on 25-12-52 morning, waited for Bapu's train and with him went to Mataji's place and met her. This time also, I had similar experience as on the previous occasion (2 years ago.) i. e. I had a thrilling sensation in the whole body in the presence of Mataji.

I returned here on 26th. Till the 31st, I could not take my bath due to cough and cold and hence no regular Pooja was possible.

1st Jnnuary 1953:-I decided to take my bath and do my regular Pooja, as it was the new year day.

4th January 1953:-8-30 a.m. before Havan, came God's voice as follows:-

Q. Will you touch or put in your mouth your nail or hair after they are separated from your body ?

A. No.

God's voice: It is like that to me also, I am the whole (VIRAT SWAROOP). When you separate your self from me, you are like a cut-nail or fallen hair of my body. Then how can I accept you and your offerings ? You have become impure when you have made yourself separate from me.

6th January 1953:– 8-30 a. m. before Havan.

Question from inside the devotee :–

How can I do your Pooja without considering my self as separate from you? I cannot be happy without these daily spiritual routine?

Answer from inside:–Don't you eat with your own hand? Don't you put flower on your head? Don't you put kumkum on your forhead with your own hand? Is your hand separate from you? Similarly you are not separate from me. So consider yourself as my hand and then if you do Pooja, there is no harm.

This way you will be doing the worship with non-different vision.

10th January 1953 :– 8-30 a. m. Question from inside :– How can I do Havan in Advait-bhav when the offerings given by me are for various Gods and Goddesses?

Answer from inside :–Who has created these Gods and Goddesses? Do they appear like that in front of you? It was only the imagination of your mind which is superimposed on your Atma. A thing which is superimposed is not separate from its substratum, just like a snake in the rope. So the offerings are actually given to your soul only. Who has created the God in your picture of God? Did you bow down to it when it was in the shop? There, you looked at the features etc. and chose the best picture for your prayer room. After placing it in the prayer room, you started to think it as your God and you started asking blessing to fulfil your wants etc. A stone (Shiv Ling) is considered as God after the necessary religious ceremony. If you were a painter, you would have made your own God. So God as separate from you is created by your individual perception.

On this day, I did Arti (आरती) on my self only as I realised that all the Gods and Goddesses are superimposed on my Atma only.

14th January 1953 :- मकर सक्रांति (The day when the sun appears to move to the north).

Voice from inside came, "I will teach you how to do Havan in अद्वैतभाव (i, e, without differance By the first two Mantras which are meant for purification of the seat, you remove all your material thoughts, which come, in the way of your spiritual practice.

ॐ अप सर्पन्तु ते भूता ये भूता भूमि संस्थिताः ।
ये भूता विघ्नकर्तारस्ते नश्यंतु शिवाज्ञया ॥
ॐ अपक्रामन्तु भूतानि पिशाचास्सर्वतो दिशम्
सर्वेषामविरोधेन ब्रह्मकर्म समारभे ॥

In these two Mantras, it is stated that you are doing ब्रह्मकर्म (Spiritual practice) and not material work (which needs hands and other materials for offerings). In a spiritual work, you have to give up your individual ego as an offering to the fire of spirit. In a spiritual service, no evil spirit can put any obstacle in your life and Karma. By the above Mantras you ask your Anatma–Vichar (i. e. material thoughts) living in your body to quit by the order of Shiva i. e. by the order of–Shiva–Atma. The third Mantra in your offering (Havan) is :–

ॐ अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुंडरीकाक्षं स ब्राह्याभ्यंतर श्शुचिः ॥

When the material thoughts are removed from your mind, then there remains only Atma (पुंडरीकाक्ष). This thought will purify you both inside and outside.

Then comes the fourth Mantra for दिग्बंध i. e. limitation of space ओ३म् भूर्भुवः स्वः This is recited to prevent impure thoughts from entering the mind again.

Then for further purification of the body, three Mantras for water (आचमन) and touching the body (अङ्ग न्यास) are said. With this, you take water inside and touch with water the various parts of the body. The meaning of this is that though you have stopped material thoughts for the time being, their residue may remain inside and may give further trouble. Just after sweeping the floor we sprinkle water to settle down dust which is finer than the refuge, so you remove subtle material thoughts floating in the mind, which otherwise may give you trouble.

After cleaning or making pure the space around, you have to light the fire of sacrifice by the Mantra :–

ॐ भूर्भुवः स्वर्द्यौरिव भूम्ना पृथिवीव वरिम्णा। तस्यास्ते पृथिवि देव यजनि पृष्ठेऽग्नि मन्नादमन्नाद्यायादधे।

Here the fire is said to be the substratum of all. So your fire that is to be lighted is your fire of knowledge (ज्ञानाग्नि). Ordinary fire is superimposed on Brahma.

The fire of worship is made to glow by the following Mantra :–

ॐ उद्बुध्यस्वाऽग्ने प्रतिजागृहि त्वमिष्टापूर्ते स सृजेथाऽमयंच अस्मिंत्सधस्थे अध्युत्तरस्मिन् विश्वेदेवा यजमानश्च सीदत ॥

By this mantra, the inside fire of knowledge has to be maintained by right thinking, your ego is still there, it is also to be given in the sacrifice, so by the following three Mantras you have to surrender your mind, intellect and ego.

१ ॐ अयन्त इध्म आत्मा जातवेदस्तेने ध्यस्व वर्धस्व चेद्ध वर्द्धय चास्मान् प्रजया पशुभिर्ब्रह्म वर्चसे नान्नाद्येन समेधय, स्वाहा इदमग्नये जातवेदसे इदन्न मम ।

२ ॐ सामिधाग्निं दुवस्यत घृतैर्बोधयता तिथिम् । आस्मिन् हव्या जुहोतन ॥

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन। अग्नये जात वेदसे स्वाहा ॥ इदमग्नये जात वेदसे इदन्न मम ।

ॐ तन्त्वा समिद्भिरंगिरो घृतेन वर्द्धयामसि। बृहच्छोचाय विष्ठय स्वाहा । इदमग्नयेऽगिरसे इदन्न मम।

When your ego is eliminated, what remains is only the knowledge absolute which is the substance of all the Gods and Goddesses for whom offerings are to be given. All actions done without ego, will not bind you to the results of action.

17th January 1953:–Voice from inside:– There are four things necessary for salvation:–

1 God's blessing which is there for all time, you have only to turn towards him to realise it.

2. By God's blessings you will get an efficient Guru who will lead you to God–realisation.

3. When you get the blessing of the Guru, the meaning of the scriptures will reveal itself to you.

4. With all these three kinds of Grace, Atma (Soul) will reveal itself to you. Hence you are getting such inspirations these days.

19th January 1953 :–Question by me : Since God does not accept Pooja given with a dual vision, were service and ceremonies, I was doing before in His name, not accepted by Him ?

Answer :–When you were ignorant, all your offerings were accepted by God as God is aware of His identity with you though you were ignorant of this fact. Now after knowing that you are not separate from Him, if you do Pooja as before (with a dual vision) it will not be accepted. If a small child does some fault, it is excused by the parents. But a similar fault by a grown up child is not tolerated.

20th January 1953 :–You create your God by religious invocation and then begin to ask favour from Him; you create your own Gods, Gurus, relations, enemies etc. by your mind's imagination and then begin to behave with them accordingly and get yourself bound. In fact, there is nothing but your soul everywhere.

Question :–What is the idea of worship with the light of Arti (i. e. दीपाराधना)?

Answer :–Arti is the light of knowledge and the sound of bell represents the Mahavakva, the highest words of identity. With the help of these sounds and lights, you look around and see all the things in you only (in your Atma). After the movement of light (दीपाराधना) is over, the instrument of sound is moved round the light. The meaning of this is that after seeing everything as your self, there is no need for any scriptures. When the movement of light is over, we have to move our hands round the light and then to apply the hands to the eyes and face which means that the light (knowledge) has to be absorbed within.

Question :–Are these inspirations due to the influence of Bapu and Anand Mayi Ma whom I visited recently (On 25–12–52) as they have started so rapidly after that ? If it is so, I am afraid that they may go after their influence goes.

Answer :– No, these inspirations are from your soul itself and they will continue to instruct you till you are established in the self. Of course, vision and company of Saints will help to wipe off the dust of ignorance from your mind.

Question :– Why is prayer in the prayer room better than prayer done outside ?

Answer :–Because there is no material thinking or material talk done in the prayer room. The atmosphere there is pure and congenial for prayer and concentration.

21st January :–When we take a photo of a big scenery all the sides of it cannot be caught in the plate (only the front part is caught), similarly when the mind tries to take photo of Atma, it can touch only one aspect of it, i. e. saguna dev, world etc.

As the picture taken in the photographic plate is not visible to your eyes, the whole world is also in its subtle form in the mind. When the picture is transferred on the paper after washing etc., it is visible to your eyes : similarly when the mind projects, the world around is seen by the eyes.

As photos have no power to do anything by themselves, similarly, the world around you cannot harm you or help you, if you will not have any attachment towards it.

To move the photos you need electricity and curtain etc; as in the cinema. Though everything there is material, they behave like living beings, due to the power of electricity : Similarly, due to the Maya of Atma, mental creations such as individuals and the world also appear to be active even though they are only mental imaginations. As in the dream, so in the waking condition.

The persons who act in the film, can see their acting after shooting, especially when it the photos comes on the cinema curtain, similarly we see our own picture around us in various forms after having been projected from the mind.

To keep the light of knowledge burning, you will have to soak your mind in the oil of Bhakti and continue to pour oil of Bhakti so that it will not be put out till you realise your oneness with Brahma with the help of this light of knowledge.

Question :–How is it that the persons possessed by a Goddess begin to dance ?

Answer :–When they are possessed, the body becomes like a boat in the sea without a boatman to direct it. It floats and moves about according to the movements of the waves and wind. Similarly the body possessed also makes rhythmic movements which are wave–like. The person possessed does not identify himself with the body and he has no control of it. Devi also does not identify herself with the human body just as the actor does not identify himself with the part he is playing.

22nd January 1953 :-Question :-Why is that there is no movement of the eyes during meditation these days ? The body feels motionless and and cannot feel like doing anything. Even after meditation for some time, I cannot open the eyes properly, I feel as if I am under the effect of some narcotic.

Answer :-There is no real body. There is nothing but one soul-Atma. Then who is to do any action ? On whom ? With what ? This inner realisation takes away the body-consciousness, hence the body, mind etc. become motionless.

A magician cannot live upon what he has created by magic, so the Atma cannot take pleasure on apparent things such as the body, mind etc. When the Atma takes its own anand (Hapiness), the body and the mind do not get any substance from the soul. Hence they become motionless. This happens whenever pooja is conducted rightly, i. e. by realising oneness with God.

On this day after lighting the lamp of Arti (दीपाराधना) I could not do the Arti. (दीपाराधना)

Question :-Why can I not do the Arti now ?

Answer :-Who can do Arti for whom ? Atma is the only one without parts. This has to be realised only. From this day I could not do any more Arti.

23rd January 1953:–This day after Havan (Sacrifice) when the time for Arti came I could not light the Arti Why is it that I cannot light the Arti to day?

Voice from inside said that in your case, the light of Arti should be the light of knowledge which is to be lighted in your mind only. Then you will realise that no action is possible. In your case, the light, one who does Arti and the one on whom it is done have become one. So you have now no desire to do it.

Question:–Why do cold and heat etc. which are not real, affect me?

Answer:–You have already created them and you are on the platform of duality. When your play is finished i. e. when your body's Prarabdha (Time) is over, you will not be feeling heat and cold.

When I attempted to put Ash i. e. Bhasma from the Havan as usual, I was prevented from doing it from inside, saying, "your Havan is now Yagna of knowledge in which nothing remains after the Yagna and there is nobody also to put on Bhasma. Your identity has been dissolved in Brahma now by your Yagna of knowledge."

24th January 1953 :– 8–30 a. m. (Dashmi Day.) As usual on taking Bhasma in hands after my bath to apply on my forehead, a voice from inside asked me, "Who will put Bhasma, on whom ? With what ? I have no hands or forehead, I am without parts, a hand in the picture cannot act.

Then I attempted to light lamp before Havan (Sacrifice) as usual, a voice from inside asked me "Who will light the lamp ? and who will do Yagna ?" I have no body. To be establised in One's self is real Yagan (यज्ञ).

Even attachment to Yagna Karma will give re–birth to do it again. Every kind of attachment has to be thrown with the help of the light of knowledge.

When I attempted to recite daily prayers, the inner voice said, "Bhajnn stops when knowledge reveals itself. A thorn is required to remove another thorn that is in the body and after removing, both are to be thrown away. Similarly Bhajan and Karma are necessary till ignorance (अज्ञान) remains. Afterwards, Karma and Bhajan have also to be thrown away along with ignorance (अज्ञान).

Question :–Oh ! How is it that I could be without Bhasma and kumkum on my forehead which are very sacred for me ?

Answer :–You have to forget that you are the body. If you play with it again with kumkum, Bhasma, etc., it will be difficult for you to rise above your body–consciouness.

From this day I could not do Havan also.

25th January 1953 :-Inner voice :–What ever you are used to do daily will come in your mind at the time of death. So if you live with Karma and Upasana, only your partial individuality will remain at the end also. Then according to your karma you will have re–birth. Therefore, the rest of your life should be spent only in Atma–Vichar or self realisation. Even if you die during Atma–Vichar, you will have liberation.

Question :–How long will these inspirations continue in me ?

Answer:–Till you are established in the spirit–Atma. This kind of inspiration will come from within. Once established in the soul, you will be Atma itself, just like a cyclist after becoming expert will not think about himself and the cycle separately.

If you want to enjoy the bliss of your Atma (निजानंद), you will have to keep in your mind the fact that you are not the actor on the platform of the world even while acting in duality. If you are completly immersed in duality, it will be difficult for you to go back to your own self after the play is over i. e. after your mortal death. A person who thinks, he is a man, will have to be born again and again as his knowledge has become misdirected due to ignorance.

Question :–Will God he displeased by not doing the daily Karma ?

Answer :–God is pleased with pure love and Unity and not with more Karma. To be one with Him, He wants the whole of you. At this stage of unity, you will be unable to do Karma as there is nothing separate from you to do Karma and yourself not separate from God to do Karma. There cannot be any part of Him as he is **Nirguna** i. e. without form. When you are with Him, you are also Nirguna Brahma.

Question :–Why do I feel sorry when some people talk lightly of God and Saints ?

Answer :–Because you identify yourself with them in your mind and so when they talk lightly of them, you resent their attitude.

What you learn you must put into practice, otherwise, learning has no value. When you had finished your Medical course, you were not able to write a prescription independently, till you had necessary experience after some practice. Similarly, if you will not put into practice your Vedantic study, you will not be a Vedantic i. e. a practical gnani.

I had got a few replies in September and November 1952, These have been given below :–

17th September 1952 :–8-30 a. m. :–
Question :–How is it that I get angry with some people when they talk foolishly and insincerely ? How to get over this nature ?

Answer:–You are pure Satchidanand Swaroop (Atma) only. Their talks (विकारा) are in the atmosphere which is made by the people around by their tamoguna (inertia).

Your brain can be compared to a radio which can catch certain sounds (vikars) when the appropriate wave length is adjusted. The important element for a (radio) is electricity which can be compared to your Atma which is everywhere. The radio is your brain or intellect. The one who adjusts this radio brain is the Jeevatma (चिदाभास); so when the Jeevatma adjusts the brain to the impure thoughts of people around, it reacts to it and you appear to be angry.

Question :–How are various Gods and Goddesses formed ?

Answer :–When an electric power is to work a machine it takes the form of heat, when it is to work a fan it takes the form of motion and for light it takes the form of light. The same Brahma takes the place of these various Gods and Goddesses when it has to do some work and when this is over, they go back to their original nature of Nirguna Brahma.

21st November 1952 :–Question :–What is the significance of celebrating a birth day ?

Answer :–It is a day on which you have come into the world with a human body which is the only body with which you can work for self–realisation; hence the importance.

22nd November 1952 :–Question :–What is the significance of applying bhasma and kumkum on our body ?

Answer :–It signifies the pooja of Atma.

Before pooja you usually apply these things to your body saying that all the 5 subtle elements (Akash, Vayu etc.) are the bhasma (Ash). Since the body is made of these 5 elements, when you have made them into ash by your sankalpa where can you apply the bhasma? Since the body is turned into Brahma, there is no forehead or body to apply.

This action signifies that before doing all actions you have to worship your Atma. Similarly when you eleminate all those 5 subtle elements (fine Mahabhuta) from you, you will be able to find out that you are the Atma which is the substratum of all those elements. After identifying yourself with your Atma, you are fit to worship God. With this knowledge of your Atma when you see at the murti of God, the mirror kept there reflects your face there which signifies that you–the Atma–is there in the murti also. God is not separate from you. This is the meaning of pooja, this is the real pooja.

Question:–How is it possible to have a vision of God?

Answer:–God is not to be seen by the eyes. He is to be realised as your Atma.

Question:–A story is given in the Bhagwata about Dhruva that he practised tapa and had the vision of God?

Answer:–It is not false. Dhruva with his great Tapa (तप) gave the occasion for the

Brahmaswroop God to appear in body in front of him. God is Nirguna Swaroop, without any Maya or matter. If he has to take a form, the material for that form has to be supplied by one who wants to see Him in form. This is not possible now-a-days as people have no mental strength to practice such great penance.

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BANARAS.

CHAPTER II.

Illumination

10-30 a. m. :-Voice of God :-You had considered me as your Guru once in your infant mind. But I had been your real Guru living in your heart as Atma leading you through your previous births.

Now your trials have come to an end and hence I will give you real knowledge.

You used to recite the following on seeing a lamp :-

दीपोज्योति परब्रह्म दीपोज्योतिः जनार्दन ।
दीपो हरतु मे पापं दीपज्योति नमोस्तु ते ।
शत्रु मित्र विनाशाय दीपज्योति नमोस्तु ते ॥

Do you know the real meaning of it? No material lamp can remove your sins. It is the light of knowledge to which you are praying daily. This light is God himself who is residing in the heart of all human beings and in all forms. Both the light and God are not created. They are eternal and evershining. The Absolute and the relative are the two aspects of the same Supreme Lord. This knowledge will remove your sins. Such light only is worthy of worshiping. When you have realised that the Absolute and the relative are one, you have lighted your lamp of knowledge. This light you should keep ever burning so that it will not be put off by the wind of material thoughts. Cover this light with self-thinking, continue to put the ghee of devotion in your heart. This light of knowledge will remove likes and dislikes also. To remain in such spiritual state is real worship.

Question:–You have relieved me from this Havan and Worship but not from my hospital work which is more outward than worship and devotion. Bodily consciousness becomes more deep by hospital work.

Answer:-In your hospital work your Prarabdha is connected with many others, so it is not possible for you to get rid of it so easily. The Karma in the from of worship and devotion, you can get rid of by your own Purushartha. As all Karmas are binding, you will have to get rid of them one by one. You will be free, by the time your Prarbdha–body drops.

Question:–Looking at the various pictures of God in the room, a thought came to the mind " how can I think that there are not different Gods ? I had same experience in the existence of different Devas and Devis, such as Ņaga, Dev, Gandhrva etc. whose kindness, I have experienced in my life.

Answer:-Just as the various parts of your body work in co-operation to nourish your body these Gods and Goddesses which are the various parts of Virat Bhagwan, also work in co-operation for the benefit of devotees to help them towards self-realisation i. e. to give nourishment to the mind, so that the mind will be fit to turn inwards.

Question:-Looking at the light extinguishing a thought came to the mind where does this light (fire) go, when the ghee in the lamp is consumed ?

Answer:-It is dissolved into its cause i. e. in the all pervading subtle fire (तेज) Similarly when the Prarbdha Karma of your body will come to an end, you will also dislove in the casual spirit (कारण व्रह्म).

When the thought about Bhagwat Saptah came to the mind, God's voice said that just like the सूतमुनि told Bhagwat to शौनक ऋषि, you will be able to hear Bhagwat from Bapu. After Saptah you will be changing your life from that of a Vanaprastha to that of a saint.

Question:-Till this time I could not get out without kumkum and bhasma, but, now I do not think about it ?

Answer :–Yes, when you were a small child without teeth, you had to leave on mother's milk, but after acquiring motherhood yourself, you will not think of taking mother's milk again. Similarly when you have realised that you are the whole spirit, how can you be satisfied with these external signs of devotion viz. kumkum and bhasma.

Question :–When I got a parcel of bhasma and kumkum from the south after Chandran's (my son) Yatra to Shabri hills, the thought came to me (while distributing it to various people who had come that day) :–" This prasadi has come but I am not allowed to use it on my body."

Answer :–Are not the foreheads of these people yours ? You are one with them.

Now that you have realised your Atma, you cleared all your debts to God, parents and the whole world. There is nothing else that remains to be done by you.

Question:–Oh, how I ever wished to be a child only of God ? What has happened to me now ?

Answer .–Yes, a child depends for every thing on its parents till it grows up and till it stands on its own legs. But when he becomes a father himself, he will do everything independently. No one can become a child after becoming a father. Similarly, no one can go back to the state of ignorance after self-realisation.

26-1-1953 :–Devotional songs stop when the heart touches the divine.

Question :–How can I know that my heart is pure ?

Answer :–If it was not pure, such inspirations would not have taken place. Does it not agree with the scriptures and the words of the master ? Why do you doubt ?

Question :–May I read Gita and Vishnusahstranam in the hospital during spare time as usual ? In the hospital after all I have to work in duality. So why should I not make use of the spare time in reciting God's name and His words (Gita). In the house of course, I will do meditation.

Answer :-You can do it but it will be a waste of time. You will not get any result out of it, as you are reciting His name without knowing him or yourself like a mad man's praise of a king. A king will order to remove the mad man to the mental hospital instead of being pleased with him. God will not hear your recitation, as you are doing it in ignorance of Him and yours. If you had known Him properly there would not be any such praising at this stage when you have realised that He is beyond words. As you are not the body, how will you praise Him?

Question:–Then what should I do during spare time in the hospital?

Answer:–You can think about your Atma. If you go on practicing it whenever you have spare time, you will be able to get good experience, when you are in active life.

Real prayer consists in experincing Him everywhere and at all times. Then words will not be sufficient to praise Him, eyes will not see anything but him.

Question:-why is there a feeling of Divinity in this prayer room?

Answer:-Your Atma-Shakti (power of your Atma) has been pouring this divinity into these various pictures in this room. Hence you are experiencing this divinity specially in this room as you are not separate from the whole spiritual power.

Question: -Am I coming down to duality while writing down these inspirations?

Answer:–No, your Atma-Vichar (आत्म विचार) continues while writing down these thoughts also.

It is just like double Mantra-Japa by those who write down the name of God while repeating it by the mouth and mind.

Question:-What is Pran pratisha ? (प्राणप्रतिष्ठा)

Answer:-It is the pouring in of your Atma shakti into a Pratima (an idol) etc, by sanklapa, without causing any reduction of the Shakti inside your heart (Antahkaran).

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्ण मुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Your mind, Intelligence or Mantra has no such power to create a Godly atmosphere. Without Atmashakti all these will be inefficient for Pranpratistha. There is no creater of God. He is eternal and self-shining. He pours His power into the idol by His own wish, so that there may be a special divinity in it.

Question :-Why am I easily irritated these days inspite of these inspirations which make me realise that there is nothing but Atma everywhere and all that is my-self in various robes etc. ?

Answer :-This is a transitional period for you. You have started to enjoy your Atma-anand. So when people try to drag you to wordly talks, you begin to resent it. This irritation is due to asuri nature. Now the time has come for nature also to leave your Antahkaran. Just as a lamp that is going to be extinguished burns more brightly, this nature also shows its special force, when it has to leave your Antahkaran. Again it is like the dust that is spread in the room, while sweeping. These natures also show themselves while the mind is being purified. So just as this dust can be washed away with water, you can also wash away this nature, by the water of knowledge. Once established in self, there will not be any such irritation, but there will be illumination.

27th January 1953 :-Question :-Is it true that after realising Atma we have to come back to Saguna-Bhakti (सगुणभक्ति) for the rest of life, so that we may not commit any sin?

Answer :-No, after growing up like a man, a child can never become a child again. Similarly, after establishing in self i.e. after realising that there is nothing but Atma everywhere, no one can come down to the level of Saguna-Bhakti. After knowing that God and you are one, how can you think Him to be separate for Saguna-Bhakti? When a rope is known as a rope, it cannot appear as a snake.

Question:–Why is it that I do not get sound sleep as before and yet, I do not feel want of sleep also and feel quite fresh ?

Answer:-Atma does not require sleep and one who is established in it also does not require sleep. Sleep is for a mind which gets tired after work done in duality during the day. Atma is inactive and so it cannot get tired. During these days you are remaining in your soul very often and hence you do not require much sleep, as before.

Question:-Is it true that God, though one, wished to become many as said in Upanishada एकोऽहं बहु स्याम् ?

Answer:–No, this is not in the nature of God. He is without form. For helping the devotees, scriptures say like this so that they can reach the goal of self–realisation by stages. You are inseperable from the absolute Brahma. Water is the same in the tank above, connecting pipes and the garden below, so the Absolute spirit is the same in God, in the individual and in the universe. As the garden gets its water from the pipes, the universe gets its existence (सत्ता) from the individual. In the nature of God, there is no individual nor universe. The water tank above does not water the garden directly. It has to come through the pipes only. Then only it will be watered properly. In the tank, water appears to be still and no movement is seen therein. Similarly, in the Absolute spirit there is no movement.

In the case of the pipe, the flow of water can be seen; in the case of the garden also, it can be seen that water is coming from the pipe. Similarly, the appearance of movement is seen only in the individuals and the universe, not in God.

If any one wants to drink the water (i. e. the bliss of the Absolute), he has to turn to the pipe (i, e, turn his mind inwards) and drink directly instead of climbing up the tank. Water is the same. You can take easily and convienently from the pipe without any outside help of ladder to reach the top of the tank.

Atma is nearest to you and easy to reach. It needs only your inward turning instead of searching for a God outside. This is difficult to attain as it needs many a Sadhana and a longer time. Search of God is like climbing the ladder to drink water from the tank. The Absolute spirit is the same everywhere as water is the same in the tank and the pipe.

Question:-Is it true that Moksha is attained by dying on the bank of Ganges?

Answer:-If it was true, all the fishes that live in the Ganges should also get Moksha. But that is not possible. Only human beings can get Moksha through knowledge. Human life is the only suitable means to work for knowledge to attain moksha or liberation.

Question :-Why is it said that the Ganges water can bring Moksha?

Answer :-It is not the river Ganges that can liberate man. It is the river of knowledge that can liberate man. You should drink the water of knowledge from the river of knowledge flowing from your Atma. When you are established in your Atma and the time comes for leaving your body, you will liberated from the chain of birth and death. To die of the banks of Ganges signifies that you should leave the body when you are established in Atma. This kind of death will liberate you from birth and death.

Purity of heart is the means for illumination and self-realisation. When the heart is pure, the evershining Atma reveals itself. To purify the heart you have to develop divine qualities such as truthfulness, charity, love for God and

Dharma. Formalities have no value in the eyes of God. He wants only unbroken love (अनन्य प्रेम).

28-1-1953:-Question:-May I go to Somnath on Shiva-ratri day ?

Answer:-There is no use going to such sacred places for worship after the heart is purified. It will be useless and waste of time and energy like washing a piece of cloth with soap after it is washed by the washerman. You can worship God in your heart, in your house or anywhere as Somnath is everywhere.

Question:-What about Satsang (सत्संग)?

Answer:-Satsang is useful to establish you in Atma. In the presence of saints nothing but God and his divinity comes in the mind.

Question:-In sacred places also, will it be like that ?

Answer:-Not for all persons, and not at all places of worship. The divinity you experience in such places is your mind's creation, which you can create wherever you are. Only Satwic (cultured) persons can experience such divinity, Tamasic persons go to such places sometimes with a view to rob others.

Question;-If tamasic persons cannot understand a Saint, how can they be benefitted by his company ?

Answer:–A good saint tries to take even an ignorant tamasic person to a higher level if the latter remains in his presence.

Question:–How can I see my self in every one?

Answer :–When you were a child, you used to play with dolls. Then you used to talk to them and their replies were also given by your self. It is like that in the world also. You create your neighbours, relatives, gods even, and then try to talk to them and play the game of duality. In fact, you are the only one spirit in all.

After growing up as a woman, you do not create such a play. Similarly, after realising your oneness you will not continue the play of duality.

20–1–1952 :–Voice :

Look after your light of knowledge which you have lighted in your heart, you used to take care of oil lamp in the prayer room thinking that some misfortune may come if the light is put out before the prayers are finished. A material lamp if put off, may not bring so much misfortune, as your lamp of knowledge if put out before you attain Moksha. Therefore, continue putting oil of devotion and cover it with a chimney of spiritual thoughts, so that it will not be extinguished by the wind of material thoughts.

30-1-1953 :–Question :–Why is eclipse said to polute God and things in the temple ?

Answer :–Nothing can polute God. He is ever pure. When there is nothing but Him, who can bathe Him and make Him pure ?

31-1-1953 :–Question :–Why is it that I could not prevent from crying bitterly when I went to see off Dr. Gupta's family ?

Answer :–Your attachment with them made you feel the separation. Both attachment and repulsion are due to Maya of three gunas. During this transitional period, they show extra-ordinary force.

Question :–But I was not unhappy internally. The only thing was that I could not help but cry and could not even talk to them due to tears.

Answer : -Yes, deep in your heart you know there is no real separation for the Atma. Crying was the function of the mind, which being pure could not but reflect the feelings of Mrs. Gupta and her father who had also got love and respect for you. A loving heart does melt at the separation of friends. Shri Ram is said to have cried at the separation of Sitaji and Lakshman, even though He was the incarnation of God and beyond love and hatred.

1st February 1953 :–Question :–Was my servant's illness (Chicken pox) a trial of God?

Answer :–No, his illness was due to his fate. Who is to try, and on whom? when you have identified yourself with Him, who will try and when? It may be a self–trial. It is a chance for you to examine your mental stage.

2–2–1953 :–Question :–Is it true that Purushartha (self–purification and self–illumination) is the only way for Moksha?

Answer :–Yes, for Moksha there should be Purushartha. For worldly things both Purushartha and Prarabdha count. For obtaining a proper Guru, Prarbdha may help. But to study and understand his lessons, you will have to exercise your own efforts. For worldly things, other people's help may also come to you but for Moksha you will have to work alone.

3–2–1953 :–Question :–Will I again go to see Anand Mayi Ma if she comes to Ahmedabad next?

Answer :–After establishing in the Atma, coming and going will stop automatically. We take a wick soaked in oil to burning wick to light it. Once lighted, both will burn independently without the help of each other. Both will give light alike. Both can light other wicks alike.

To light a wick we have to rub it well and prepare it. Then we have to soak it well in oil. Then only it will burn and give light. Similarly, in a heart which is prepared for receiving knowledge by Karma and Bhakti, Guru can light the fire of knowledge easily. If it is not prepared by Karma and Bhakti, it will be like the cotton which is not prepared in the form of a wick and not soaked in oil etc. It will not burn properly and steadily to give light. It may cause harm even. Similarly, knowledge of Atma if given to an unfit person will do harm.

Question :-How is that I could know the contents of a letter received from the C. M. O.'s office at Limbdi before opening the cover ?

Answer :-In the sphere of Atma, there is no past, present or future. Like an open book, it can see everything. You had then come out of your prayer room after meditation, you were established in your Atma at the time. As your heart had been made pure by such meditation, you could read the contents of the cover before opening it. If you could be in such a mood always, you will be able to know things happening away from you. This is called para-psychology, or self-illumination.

4-2-1953 :- Question :–Is it true that family God and Goddesses will punish people if we stop daily pooja and stop giving them offerings regularly?

Answer :–Gods and the words of prayer are created by you by your ignorance. Things created in ignorance will cause trouble just like a thought born in your ignorance of God, may become a source of worry and anxiety to you.

If you consider God as the one who punishes people, he will appear like that. If you think of Him as Sat-chidanand he will appear like that to you.

Once your ignorance (Maya) is removed, all the things created by it, will also disappear. Then who can trouble whom ? When you realise that everything is your form and all the things are your creation, who can trouble you ? You cannot trouble yourself.

The mayik dress has made us forget ourself. As a man taking the part of a king in a drama suddenly gets mad while acting, and may forget his original self, similarly, we have put on three dresses of maya, one over the other, and thus covered our original spiritual essence. Just like the mad man, our ignorance has made us think that we are this dress instead of the one who had put on this dress. These dresses are causal body, subtle body and the physical body.

So now, remove these dresses i. e. remove the attachment to these bodies by love of God and detachment of senses. Then you will recognise your own self, who is the Atma. Then there will be continuous bliss.

Question :–Will I be able to develop spirituality at this rate? How long will I need the help of a Guru?

Answer :–In childhood your play was with the dolls and dolls were a source of pleasure to you and that play kept you away from doing any mischief, so in the ignorant stage of your life, you used to play with Guru and Shastra. This play gave you divine pleasure and kept you away from doing sins.

When a child grows up, it does not play with dolls. They cannot give him any more pleasure. Similarly, when one realises that his soul is Parabrahma, this play of Guru and disciple will also stop. When you will feel oneness with all, your Guru can never be separate from you.

6-2-1953 :–Question :–Why is it that I am not getting any inspiration to day?

Answer :–In a disturbed mind, the lamp of knowledge cannot burn. So, remove the cause of disturbance; then it will shine by itself.

7–2–1953 :–Question :–How can I get established in self ?

Answer :–You have to forget that you are the body. To do that you should renounce your identity with this body as far as possible and go on remembering that you are the soul and not the body.

8–2–1953 :–Daily methods of worship are all meant to clean the mind–the temple of Atma–dev. After the temple is cleaned, self–meditation is the real worship.

Ordinary mind is like an animal (dog) without discrimination. It will go in search of objects of employment (Maya). It cannot decide which is good and which is bad. (This idea came to the mind when a dog picked up its dead child after it had been thrown away.)

As that dog which had picked up and brought back its dead child after it had been thrown away as it could not find out that it was dead and it cannot reciprocate its love, similarly, the mind also tries to pick up material thoughts which are thrown away from the mind. It cannot decide that such material thoughts are harmful. They cannot give any real happiness.

To make the mind free from thinking of material objects, one should develop his power of discrimination. He has to throw away all material thoughhs so that the mind will not run after it again. If we had burried the dead body of the dog, deep in the earth, away from its mother's sight, the dog would not have picked it up again.

We clean the temple and sit for pooja. If the pooja is continuous and everlasting, there will not be any nirmalya (flower) to remove. If there is break of time in pooja, then we have to remove the nirmalya (flowers &c.) before sitting for the second time for the pooja. Similarly, after meditation for some time we come down to the worldly thoughts. Then we have to remove the worldly thoughts from the mind before sitting for meditation again.

9-2-1953 :–God is like a thread that goes through various beads of a garland (mala). These beads may be of different colours, quantities and values such as diamonds, rubbis, glasses or even wooden pieces. These beads can be compared to gods and goddesses, human beings, animals, trees and stones &c. There is no change in the thread by its running through these various beads. Similarly, there is no change in the Atma by its contact with these gods, men, animals, trees or stones.

As usual before going to the hospital I went to the prayer room and said I am going to the hospital.

Question :–Who goes and who comes ?

Answer :–My Chidabhas (mind) goes and comes.

Voice from inside :–No, Chidabhas (mind) also cannot go by itself as it is a kind of matter. It only appears to be coming and going. Actually, you are not coming or going.

10-2-1953 :-Question :–May I light some incense-sticks before sitting for meditation to make the atmosphere of this room pure ?

Answer :–For you, all places are pure as you have come to know that there is nothing but the supreme spirit everywhere. All things that are seen are superimposed on the spirit, just like a snake in a rope.

Your spirit (Atma) is the real thing which gives the existence (Satta) to this body, mind etc. It is you only who give existence (Satta) to this universe also. There is nothing but you i. e. spirit or soul. All is one, which cannot be negated at any time. It is beyond time and space. This kind of illumination will lead to divine blessings and then to full self-realisation.

CHAPTER III.

Bliss

11-2-1953 :–A day previous to Shivaratri.

Question :–What is Shiva-ling ?

Answer :–Shiva means Bliss. Shiva-ling is the connecting link of all that exists i. e. Atma which is the connecting link of everything like a thread that passes through the various beads.

Question :–What is the significance of the shape of the Shiva-ling seen in the temples ?

Answer :–It is said in the Upanishads that Atma is in the heart of every one equal to the size of a thumb." अंगुष्ठमात्रम् हृदि संन्निविष्टम्.

For the sake of Saguna Bhaktas of Shiva who want something to worship or something for meditation according to the above Mantra, Shiv-ling represents the idea of a size for Atma to meditate.

Question:–What is the meaning of Shiva-ratri?

Answer :–It represents eternal dissolution (आत्यन्तिक प्रलय.) Our deep sleep stage represents daily dissolution (नित्य प्रलय.) In deep sleep, there remains only the Atma and ignorance (अज्ञान.) In Shiva's ratri only knowledge remains. We are asked to wake on Shiva-ratri. That is, we have to wake in knowledge of self and sleep away from all other things; we have to make a Shiva's ratri that day i. e. remain awake in self only.

From the aspect of the Divine with form, this day represents the day when Lord Shiva took the poison created during the churning of sea, to save the world. The churning of the sea represents the struggle between the Asuri and Divine nature in us to reach to eternity i. e. to get necter (Amrut). In other words, it is a struggle to attain self-realisation (Moksha).

During this churning, the snake Vasuki was used as a rope. Vasuki represents Sansara (संसार). During our struggle with this Sansara the struggle between our Asuri and Divine nature, the poison in the form of ignorance appears first, it can kill the whole world i. e. ignorance puts us in the chain of repeated deaths and births. This poison is controlled by Shiva (Atma) on Shiva-ratri day. Shiva being the light of knowledge, is not affected by this poison of Sansara. After this poison of attachment and hatred is removed from Sansara, the nector (अमृत) in the form of knowledge comes out. This nector was given only to Devas.

This shows that only the divine nature in us gets enlightened by the knowledge of Atma.

When somebody is bitten by a snake, he is kept awake and made to starve so that, the poison of the snake may not affect him. Here Lord Shiva who represents the whole world (विराट स्वरूप) has taken the poison of Sansara. So he is made to keep awake without taking food. Since He represents the whole world and men are parts of His spirit, we are asked to keep awake the whole day and night without thinking of food on this Shiva–ratri day. One who keeps awake in Atma without taking food (i. e. worldly happiness) is not affected by the poison of Sansara. That is, one who keeps himself awake in Atma will be free from births and deaths.

To keep the snake–bitten man awake, we pour water on his head. Similarly we pour water (Ganga) on Shiva also as अभिषेक for the whole day and night. In this way we are also asked to pour the water of knowledge in our heart contiuously, so that we will not sleep in ignorance. This means that no obstacle will come in our way. If ignorance in the form of attachment (राग) and hatred (द्वेष) which represents the poison of Sansara will not affect us, we will get nector (अमृत) i, e. liberation i. e. Moksha.

For the churning of this sea, the mountain

Meru was used. This Meru represents our mind or Antahkaran. This body is the sea, Vasuki is attachment and the hatred is the rope.

In this churning of the sea, ignorance in the form of poison comes out first. After this ignorance is removed by right knowledge many things in the form of Siddhis like wealth, elephant, horse, medicines etc. begin to come out. Finally nector i. e. Moksha is attained.

On the Shiva-ratri day, we have to leave all the worldly happiness and keep awake in the soul by pouring water in the form of knowledge i. e. by thinking about Atma only, so that sleep in the form of ignorance may not come. Then we will not be affected by the poison of the world. If we do this till all the poison is removed by Shiva i. e. till all our ignorance is removed by knowledge, we will get nector or Amrit or Bliss.

12-2-1953 :-Shiva-ratri Day. I had a dream early morning. In the dream I went to take my bath in Ganga with a small piece of rag only, as clothing. Since I had not enough clothes on my body, I waited near the bank of the river, till my youngest sister Savitri would bring my clothes for me. After some time she returned saying that she could not find my clothes. Then somebody near by offered a piece of her Sari for me and then I went into the river and took my bath. After enjoying a good bath and a good swim in the river, I came out of the river. My eldest sister Bhavani who was also bathing in the river with me offered a shirt with long sleeves for me. While I was trying to put it on, I noticed that it was an old shirt of Bapu. Then I told my sister, "Oh, this is Bapu's shirt," well, I like it. But it is a little torn at the back of the neck, so perhaps it may be completely torn by the time, I reach home. Thus saying I woke up from my sleep.

Then as usual when I went to the prayer room, I asked God "what is the meaning of this dream as to-day is Shiva-ratri day and also the day of my taking Mantra-diksha from Guruji Dr. Durgashanker Nagarji (11th February 1945).

Answer :-Your dressing with a rag only shows the stage of complete renunciation (वैराग्य). When such a state comes in you, you will be able to take a garment in the form of a present from some one. Then you will bathe in the river of knowledge. After that you will be fit for Sanyas i. e. to wear orange coloured clothes.

Question :-Why is Shiva pleased with Bilva-patra (बिल्वपत्र)?

Answer :-Shiva represents Atma or Brahma. Bilva leaves represent the three Gunas of Maya (Satva, Rajas and Tamas). This symbol of offering the Bilva leaves to Shiva shows that you are asked to offer these three Gunas to Shiva who is your Atma i. e. you are asked to come above the three Gunas.

13-2-53 :-Fifteen days after Shiva-ratri comes Holi.

Question :-What is Holi ?

Answer :-Holi represents Kamadahan (कामदहन) which means that one has to burn his passions. Shiva-ratri represents Lord Shiva's great penence.

After Sati's death Shiva started penence to get back Sati as Parvati again. Here Parvati represents Brahma state (ब्रह्मस्थिति). During His austerity, He had to overcome Kamdev in the form of desires. He created a third eye and He burned all His desires by the fire of knowledge. He had even conquered His desire for Parvati (ब्रह्मस्थिति) as he was enjoying the happiness of his own soul (निजानंद). After removing the last desire i e. the desire for Parvatiji as His wife i. e. He got Brahmanishta.

The freedom of movement, speech and

behaviour of people on the occassion of Holi fire, shows the ecstasy and happiness people can enjoy when they overcome all their desires. This represents the Avadhuta (अवधूत) state. That is the state of Brahmanand or Absolute Bliss.

14-2-53:-5 a. m. During the churning of the sea, only Deva's were given Amrit to conquer their old age i. e. divine nature was enlighted by the knowledge of Atma.

One of the Asura's tried to deceive the Gods in the garb of an old Brahmin in order to get the Amrit (self-knowledge). But the supreme God noticed this deception and cut off his neck before the nector was swallowed, thinking that if the evil nature became eternal, it will not be possible for any one to attain salvation. This Asura represents our ego. The ego in every one is deceptive. It cannot be seen or found out even by pure Upasana. This evil in the form of ego was killed by the supreme God i. e. Atma with His Chakra i. e. by self-realisation. This shows that only by self-knowledge, the ego and the duality can be conquered. Then only final liberation or Moksha is possible.

Question:-Is it true that after realising our self (Aparoksha-gnan) we may forget it while enjoying worldly happiness and suffering unhappiness that come into our life due to previous actions?

Answer:–No, after self–knowledge, the experience does not disappear. After knowing the rope as a rope, there will not arise any idea that it was a snake. The shape of the rope would be as it was before. Similarly while enjoying the fruit of the previous actions, the man of self–knowledge is not affected. In his mind the actions will appear only as the events of a dream. When there is no more Karma, there will not be any such illusion.

Question:–What is meant by self–illumination of Atma (स्वयं प्रकाश आत्मा)?

Answer:–The light of the soul is not like that of any fire or sun that enlightens the world. The light of the soul enlightens even the sun and the fire. It gives existence (सत्ता) to all. It means that eyes see because of the soul, the ears hear because of it, the sun shines because of it the trees, the animals etc., live only by that power.

Question:-When there is only one Brahma and if there is no change in it at any time, then, why is it said in the Upanishada that "I may become many?"

Answer :–The one Brahma does not become many. It only appears to be so due to ignorance about Brahma. A rope does not become a snake due to the ignorance about a rope. Similarly all the duality that we see around is only an appearance, it is not a fact.

15–2–1953 :–Question :–Why is suicide considered to be a sin when the person only kills his external body (स्थूल शरिर) which after all is like a garment (जड).

Answer :–Suicide is done in ignorance of self. Some sort of disappointment about some worldly enjoyment is the cause of suicide. By throwing away of his external body, he throws away his instrument of enjoyment. But his desire continues in his mind or inner body (सूक्ष्म शरीर). The liberation of this inner body takes place only after Moksha i. e. after self-knowledge. After the destruction of his external body i. e. the instrument of enjoyment, he is much troubled by his mind, because there is no way left to express his desires. These desires worry him just like the desire of a hangry man who cannot swallow his food. It will be a miserable state. He had committed a suicide with a desire to get rid of such worries but he finds it more difficult to live, as his desires are still with him and there is nobody left to fulfil such desires. In such a painful state, his spirit may try to possess other unfortunate human beings to satisfy his wants. Here he meets with more difficulties and even loses his freedom of movement. It is not certain how long he will be bound in this way. So he has to suffer greater troubles and for longer periods by commiting suicide. Hence it is called a sin.

Question :–Why are devas and devis supposed to punish people when they do not offer pooja to them which was offered before by their predecesers ?

Answer :–These punishing natures of Devas and Devis is a creation of our mind. If we had thought of them as Sachidanand, they would behave like that. God by Himself has no desire to give or take, to bless or punish. It is your mind that creates nature of the God accordingly.

Question :–Is the grace of God great or self-help (Purushartha) great ?

Answer :–Self-help is great but the blessings of God and Guru makes self-help easier and smooth.

In your struggle with the snake in the form of the world you should now and then, go and smell the medicine in the form of good company (सत्संग) so that you will not be affected by the poison in the form of the attachment and hatred and you will be fit by self-knowledge to carry on the worldly struggle without being affected in any way.

16-2-1953:–Question:–When will I be able to enjoy the happiness of the life divine i. e. Jeevan Mukti ?

Answer:–It can be enjoyed only after complete renunciation of the world and worldly things. This is possible only when your prarbdha Karma is conquered. Till then you will be able to enjoy the bliss of your soul (आत्मसुख), when your mind is free from other thoughts.

Lord Krishna said to Arjuna:–

"सर्व धर्मान् परित्यज्य मामेकं शरणं व्रज।" That is leaving all kinds of Dharma (धर्म), such as those of the house-holder, Vanaprasthas etc. come to Me who is the only one everywhere. In other words, take refuge in Me i. e. in the Atma.

The Mahabharat war was not an ordinary war between some parties. It was a fight between divine nature and the Asuri nature in men for liberation

(Moksha). During such a fight, if we keep our mind on Atma, the support of all, it will not be difficult to win the war i. e. to attain Moksha or liberation. Fix your mind on Atma. Lord Krishna also said that He is in the heart of all as Atma.

In the Mahabharat war, Pandavas' (i. e. the men of divine nature) took the help of Lord Krishna (Atma) whereas the Kauravas (Men of evil nature) took all the army of Shri Krishna. That shows that the evil nature in us goes in search of external things (worldly things) for happiness. Such things are many, like the army of Shri Krishna. Inspite of the number of the things in world which can give worldly happiness to the body, the eternal bliss of Moksha cannot be attained by worldly things. Hence the Kauravas (those of evil nature) lost the war. On the other hand, the Pandavas (men of divine nature) took the help of Shri Krishna i. e. of Atma to win the war, hence they won the war.

19–2–1953:-

" अद्वेष्टा सर्वभूतानाम् मैत्रः करुण एव च।
निर्ममो निरंहकार स शान्तिमधिगच्छति ॥ "

When you realise the truth that your Atma is everywhere and there is nothing but you, whom can you, hate ? With this knowledge you remain (अद्वेष्टा) without hatred.

Since Atma is the only one existence and it is said to be "परंप्रेमास्पद", it becomes natural for you to love all and to be friendly with all and to show kindness to all.

At such a stage to become unselfish (निर्मम) is also possible as there is no separate you from Atma. Then you become egoless (निरहंकार), automatically as your ego is due to your ignorance about Atma.

When you can get over the ego, you can reach the place of eternal peace (परंशान्ति).

21-2-1953 : Question :-As there is no real snake in the rope, there is no body, mind or world in the Atma, then why do this body, mind etc. seem to trouble us ?

Answer :-Due to your ignorance about Atma only; when you were not seeing the rope as such, you were seeing a snake in it. You can see through illusion the snake's head, body, tail etc. though there is no snake at all. Similarly when you are not seeing the Atma which is the only real all pervading existence, you are seeing your body, mind and the world around and get affected by them, in the same way as you get frightened at the sight of the rope thinking that it is a snake.

Question :–When there is nothing but Atma every where, how is that I cannot see it?

Answer :–Due to your ignorance or Agnan, you have been used to see duality since many births, so you are not able to get rid of it at once. If you have the idea of a snake in your mind, you cannot get rid of the fear when you see anything similar in size or shape etc. Your ignorance (Agnan) is in your mind which is superimposed on your Atma. There is nothing outside you to be seen. There is no dual thing to make you affected. There is no mind separate from you to trouble you. It is all created by you, the ignorance of your own soul. This ignorance is superimposed on your soul just like a snake seen in a rope.

You can remove this ignorance by knowledge of Atma. Then there will be nothing but Atma or Brahma.

A rope seen in dim light may create fear of a snake. Similarly when you start to work in duality, bodily consciousness may come. But when you are established in self for ever i. e. at a higher stage, there will be no more illusion. You will see nothing but Atma. Till you reach the higher stage, you have to work in duality, till your Prarbdha Karma is over. The difference between man of knowledge and man of ignorance is that the former is not affected by these events and will not be afraid by the world etc. He has no attachment since he knows that everything is illusory and not real. He is not afraid of a snake even, as he knows it can kill only the body. The body will fall at any time when its Prarbdha Karma will be over. Similarly a man of knowledge is not affected by the body, mind or its actions (धर्म) as he knows that they will all fall away when Prarbdha Karma is over.

In the case of a man of ignorance he is affected by the events around him as he thinks that he is the body, mind etc.

22-2-1953:-I had a dream early morning in which I saw a person's birth in the world thrice according to his Karma Vasana, I was possessed with Yogic powers to fly above and go to the various places to see this person's actions in his three births.

Perhaps this dream was a lesson to me that those who have attachment and hatred towards people, have to take several births in the world, but during these births and deaths Atma remains only as a witness.

Seeing the light in the prayer room being extinguished, a thought came in the mind as follows:–

Question:–From where does this fire come and where will it go when the ghee inside is over?

Answer:–It merges in its own cause, and emerges again.

23-2-1953 :–5 a.m. I woke up from a dream. In the dream, I saw Bapu. When I went to bow down to him he touched my fore head with the thumb of his right leg on my fore-head. When I talked to him about the inspirations which I was getting these days, he told me that it was all due to a special power passed on to me by him. Again he told me that it can not be given to others who cannot digest it. Then he said that now he could see a light around my face which is usually seen in a Yogi after three years of Yoga practice.

24-2-1953 :–What is the place of Guru and Scriptures in acquiring self-knowledge?

Answer :–As you want a mirror to see your face, you require the Guru and the scriptures to know your self. The Guru and the scriptures say that you are the Atma, the Sachidanand Brahma itself from which everything projects. Through the advice of Guru and Scriptures, you see your self everywhere as if it were your own reflection in a mirror.

26-2-1953 :–Question :–Why is it that I cannot get over my harsh way of talking to people (when they do not follow my advice of restriction in their diet during their illness) inspite of my repeated prayers to God to help me to get rid of this nature of mine?

Answer ;–" गुणा गुणेषु वर्तन्ते " When dealing with people with Tamoguna (तमोगुण), your Rajoguna (रजोगुण) expresses itself which is quite natural as Tamoguna can be conquered only with Rajoguna.

Similarly, if you have to deal with people of Rajoguna, you should win them over with your Satwaguna. Only a superior nature can win an inferior nature. Similar natures cannot win over each other. This is the nature of Maya or Prakriti. So you need not worry about such things. You should remember always that you are the Atma which is above all these three Gunas. Till the body's Prarbdha is over, this kind of fight between Gunas will take place; actions can take place only with Rajoguna.

28-2-1953:-"होली" i. e. **the day of Kamadahan.**

Question:–What is the idea of living in solitude ? (एकान्त सेवन)

Answer:–Living in solitude helps a man for being established in his soul i. e. Atma. When the mind is still i. e. when it withdraws itself from its desires and objects of desire, Atma reveals itself without its upadhi of mind, body etc.

This state of Atma represents the living in solitude which can be had only if we remove all our desires with the fire of knowledge i. e. vision of knowledge (ब्रह्माकारवृत्ति). Lord Shiva did the same on the Holi day. With such a vision, we can enjoy solitude even in the midst of people and in the midst of worldly events. When we have burned all our desires to ashes, they never come up again.

6-3-1953:-"स्वधर्मे निधनं श्रेयः परधर्मो भयावहः"

Question:–What is **स्वधर्म**? i. e. one's own Dharma ?

It is your Atma Dharma, It is to see oneself everywhere and live accordingly.

Question:–What is Para–Dharma ?

Answer:-It is the nature of Maya i. e. to see many where there is one. It is due to attachment to the body, mind etc.

It is said that one's only nature (स्वधर्म) is to see oneness everywhere. This is far superior to परधर्म i. e. to see duality and act in dual form. Actions done in dual form bring dangerous results such as repeated births and deaths.

It is also said in Gita that the result of actions are unfathomable "गहना कर्मणो गति" because it is Maya. Our Dharma is to see our self i. e. our Atma everywhere as there is no second to see "स्वल्पमप्स्य धर्मस्य त्रायते महतो भयात्" A short duration of knowledge of unity will remove great fear. Even an attempt done with a view to self–realisation prevents many births and deaths. If we cannot reach up to perfect self–realisation before leaving this mortal body, we may be born again in a pious family with congenial surroundings, so that in that life we can reach the goal of self–realisation. So by following one's own line of self–realisation, even a little of right knowledge saves us from many births and many deaths.

To do one's own Dharma or duty, we should first know who we are. As a child does not know who he is whether he is a Brahmin, Kshatriya so, we also do not know who we are on account of ignorance. So all actions done in ignorance are done like a child. The child after reaching a certain stage is initiated into its Dharma at the time of the sacred thread ceremony. Then he comes to know his caste, his duty &c. Similarly we should also go to a proper Guru and find out who we are. When the Guru initiates us and tells us that we are not the body, mind etc, but we are the bliss absolute (Sachidanand Brahma itself), then we will know that our duty is to realise that only. All the other actions done with the body is Para-dharma, i. e. unspiritual; these will being dangerous results by giving many births and deaths.

7-3-1953 :-Question :-By the following lines in Gita Shri Krishna means Dharm as caste Dharma " धर्माद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रिस्य न विद्यते " What is the essential meaning of these words ?

Answer :-Caste Dharma is only for the body and not for Atma as said before.

Gita is a scripture which gives food for all kinds of persons. For those who want knowledge it will reveal the path of knowledge. For the ignorant, it will reveal the path of Karma, i.e. actions. Different persons interpret the Gita in different ways according to their nature or spiritual development. Just as the letter "द", "द", "द", given as advice by Brahma to Dev, Rakshsa and men, Gita is a scripture for all kinds of men. Though the letter "द", was the same for all, Devas or Satwic men understood it as "दम", the Rakshsas or Tamoguni understood it as "दया" because they are in want of that nature.

The men i. e. those having Rajoguna took it to mean "द" as "दान" according to their nature.

Thus, Gita is meant for all kinds of people. Every one can interpert it to suit his own nature for reaching his goal.

8-3-1953 :-Question :-How can Atma be Paramatma ?

Answer :-There should be some substratum for this world to reveal itself. As there should be curtain to paint a picture, similarly, the powerful subtratum for this world is the Parabrahma Paramatma. In the same way, your Atma is the Parabrahma–Paramatma. It is due to our ignorance that we separate our self from the Parabrahma. The waves are not separte from the sea even though we see them as separate through ignorance. It is due to Maya-Power of this Parabrahma that we see the world as separate from us. When we see the painting we do not see the cloth on which is painted.

Question:–If Parabrahma is without quality, (निर्गुण), why can it not be found without quality in the world ?

Answer:–That is due to the nature of your mind. A piece af glass when it is painted behind with mercury (Mirror) can reflect the sun so brightly as to make us close our eyes even though the glass is on matter without life. Similarly, an impure mind, i. e. a mind with Karmavasana reflects this Parabrahma as the world. Parabrahma, though without quality appears to be with quality when it reflects itself through the mind. A piece of glass without the impurity behind will appear quite clear. So according to the quality of the impurity of the mind, the Parabrahama appears as the different worlds. For the Devas the world will be different from that of the men, for men, different from that of animals, for animals, different from that of trees according to their different natures, even though all of them are looking at the Brahma, which is everywhere and the only one in existence.

When the mind is completely purified of attachment (राग)and hatred (द्वेष) it will reflect only the Brahma, which is Absolute Bliss.

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CHAPTER IV.

Realisation.

11-3-1953 :-Question :-How does God know the troubles of His devotee ?

Answer :-In the eyes of God their is nothing but Himself everywhere, just as in the various parts of your body you see your self only.

When you get some pain or injury to any one part of your body, you at once attend to it. Similarly when a devotee who becomes an active part of God's body and gets any trouble, God at once comes to know about it and does the needful to remove the trouble.

Those who are not the devotees of God, are also parts of His body but they are like His nails or hair without any sensory nerves. Hence if something happens to them, God does not come to know of it. There is no medium of expression for them. There are sensory nerves in some parts of the body and they make us aware of the troubles. In the nails and hair, there are no sensory nerves to make us aware of the injury done to it. If we cut the nail or the hair, there is no pain. Similarly the troubles of those who do not worship God do not reach Him.

Such people have to suffer all the worries and cares of the world. Any loss of nails or hair does not cause any discomfort to the body. Similarly, any loss or harm done to those who are not devotees of God do not cause any sensation to Him.

13-3-1953 :–Question :–What is God?

Answer :–God is God through the devotion of the devotee. If there is no devotee there is no God. There will be one Brahma (ब्रह्म). He takes the form of God when there is a devotee to call for Him. When the devotee becomes self-conscious God leaves His Godness and remains as absolute spirit. If there are no patients, you cannot be called a doctor. You are a doctor only to your patients. Similarly, God is God for His devotee alone. To a man of self-knowledge, God appears as his own soul (i. e. Atma).

Question :–What is an individual (जीव)?

Answer :–If there is no ego, there is no individual. When ego appears, Atma becomes Jeeva.

Question :–How long to perform Murti pooja (मूर्तिपूजा) idol worship?

Answer :–When you are doing your daily Pooja, if God suddenly appears in front of you, whom will you worship? the God before you or the idol or the picture you have been worshipping all these years? You will certainly worship the God alone, as all your worship throughout your life was done with a view to see Good face to face. So on such occassions you will stop the worship of the photo or the idol. When God reveals Himself to you as your Atma, you should realise him directly instead of through worship in picture. Then if you worship the picture or idol, it will be like insulting the real God, It will show your ignorance and indiscrimination. After the realisation of Atma, if you do idol worship it will be of no use. It may even bring you down to duality which is a great obstruction for Moksha or liberation,

14-3-1953 :- 8-30 A. M. Question :-Why is God Ganpati supposed to ride on rat?

Answer:-The rat represents the distructive instinct in us. Rat destorys many things, similarly, there are some people who trouble others without any benefit to themselves. Ganpati is one who removes obstacles. Before doing any good action we worship Ganpati. We are asked by this symbol of riding on a rat to supress the rat instinct (i. e. doing harm to others without any benefit to us) and come above it whenever we want to do a good karma. Then only we will be sucessful in our karmas.

Ganapati has got over such an instinct and hence He is worshipped by all. If we can get over such a distructive instinct in us, we will also be loved by others, we will also get divine powers which will be useful to others i. e. to bless others so that they may be successful and will be able to help others to remove their obstacles.

Question :–What is the significance of Lord Shiva's riding on a bullock ?

Answer :–This represents that we should come above our animal instinct to become like Lord Shiva i. e. to be established in Atma.

Question :–What about Vishnu's riding on Garuda ?

Answer:–Garuda represents scriptures (शास्त्र). So Vishnu sitting on Garuda shows that we should be well versed in the scriptural knowledge and then come above it to have self–realisation i. e. to become Vishnu. We should become knowledge itself. Then there is no need of scriptures, we can ride over it.

Question:–Why is Devi Durga depicted as riding on the Lion ?

Answer:- That shows that you should win your Rajoguna to attain the qualities of gods. To become like gods and to attain godly powers you have to win over your rajoguna and tamoguna.

Question:- What is the significance of Lord Brahma's riding on Hamsa (हंस) ?

Answer:-Hamsa represents the beauty of the divine body, so, this sitting on the Hamsa signifies that we should come above our bodily conscience in order to unite with the absolute.

For the Hindus, five gods are to be worshipped daily including the sun. The sun represents the Atma because of its self-shining nature and because it gives life and light to all alike without any partiality.

The different kinds of pictures of these gods riding on various animals and birds is depicted for us to come above the animal and bird insticts, so that we may be able to worship the Sun-god which represents our Atma.

Question:- How is that the Atma which is ever shining by it-self (स्वयंप्रकाश) and eternal is not realised always ?

Answer:-Even though the moon is there in the sky, its light is not visible during day-time when the sun shines. At night when the sun sets, the moon shines. The sun does not move. It appears to be moving due to the movement of the earth. When the earth comes on the other side of the sun, there is darkness and we say night has come. Then the moon shines. The moon gets its lighting power from the sun only. So even though the sun is supposed to be set, the moon light shows the presence of the sun.

Similarly there is the Atma which is evershining and eternal. When it shines during Samadhi etc. like the sun shining at day time, we cannot see the body, mind etc. i.e. no Anatma (matter) is visible. But when the vision is turned outside we begin to see the world around, just as the moon begins to shine when the sun sets. When our ego comes in front of the Atma like the earth hiding the sun, we begin to see material things. But if we think about the subject, we can realise that it is due to the power of Atma only that we are seeing these material things also. As the moon gets its light from the sun only, so at all times we see everything by the light of Atma.

19-3-1953 :-Morning. Question :-Why is it that at this stage of my spiritual progress, I could not get over thoughts about relatives and their want and affections etc. even though by the blessings of God and Bapu I have realised that Atma is the only friend and the only relative worth our thought at all times. It is the God and the substance and goal of every body's life?

Answer :–You were made to think about such relatives so that you may not be completly attached towards them. This was a warning to you to be alert and live detached in their midst also. They were like relatives of your dream world and could not come to help or hinder you at any time. You have to help your-self for happiness and salvation. Even in this company, you should be careful to keep the company of your Atma only who is your real self. Then you will not be affected by these mayik relations. By such attitude only you can get rid of the maya of the world. When you heard that Chandran (your son) was coming, your attachment towards him made you feel happy. A little attachment has created a new condition. All mayik happiness is always followed by unhappiness also. The only pure happiness is that of your Atma.

Therefore be careful and do all you can for Chandran etc. without attachment. Then you will be able to enjoy the happiness of your Atma always.

If you had no attachment, you would not have felt happiness on hearing about his coming or felt unhappy over his want of real love for you or not being helpful to you in your spiritual life etc.

All these feelings of happiness and unhappiness were those of your mind only. Your mind was impure due to the attachment for Chandran. An impure mind creates impure thoughts and makes you forget your real self (Sacchidanand Swaroop) and draw you down to the world and material thoughts if you are not always careful. As soon as any attachment (राग) of relative things comes in your mind, withdraw the mind from them by true knowledge and fix it on to Atma.

20-3-1953 :–Mind (अन्तःकरण) is like a window to see the Atma which is the real substance of all. If you close this window with attachment or hatred, then you will not able to see the Atma which is everywhere.

Oh ! how kind is the God ! If He had not revealed that the cause of my unhappiness was due to my attachment towards Chandran, how could I have realised my fault ? Thus God has compelled me to get over the fault. Oh, God, be with me always, so that, no worldly thought can come to me to polute my mind.

21-3-1953 :–The Jeevatma lives in the house (body) of nine doors and one window. Through these doors it goes out to enjoy Maya and thus gets in bondage. This window if well balanced will be useful to get liberation. This window is your Antahkaran. If you know how to balance it, it will help you towards liberation. Different houses have got different coloured glass pannels for their windows. These colours represent the three Gunas or qualities of maya and their various combinations. Through these glass windows, the individual tries to see the creator of the house.

If the colour–painting of the glass pannel of the window is kept clean (i. e. if the rajoguna and the tamoguna are removed) :the glass remains clear i. e. it will be white. This represents the Satwaguna. Through satwic window, the individual can see its creator (God) in a clear form.

Now, open this pure glass window i. e. remove this Satwaguna also. You will then realise that you and your creator are identical. This opening of the window represents the breaking of bondage (हृदयग्रन्थिभेद). This can be done only when you go beyond the three gunas and their result (कार्य) which is attachment and hatred.

These various coloured paints of karma have been deposited on this glass window of mind in various births. These have to be cleaned off by various karmas and Upasana etc.

When the window becomes clean i. e. the mind becomes Satwaguna-pradhan. This window of pure antahkaran opens by shravan, manan and nididhyasan (श्रवण, मनन, निदिध्यासन). When these become perfect, the window will open itself, bondage, will be broken and you will have a true vision i. e. you will see yourself everywhere. Then you will get wholeness and you will stop going out of this body (house) through the doors to enjoy Mayic creation (which was the cause of your bondage).

3-4-1953 :-Question :- Have I to do my father's shraddh ?

Answar :-Your fatheris Brahmaswaroop i. e. not seperate from you. Then how can you do it? No such action is necessary now.

10-4-1953 :–These questions raised and answerd inside you show that you are the guru and you are the disciple or you are the worshipper and the God worshipped. To make this fact clear to you, these inspirations have been brought inside you and answered inside.

These inspirations come to your mind when it is in a pure state i. e. when you are above your bodily consciousness. This state is created by you. Similarly you create your waking state, and dream state, deep–sleep state and behave accordingly.

13-4-1953 :–Question :–How can I see my–self in all?

Answer ;–You know that there is only one Atma which fills up everything. The differance that is seen around is due to the impurity as of the mind. The difference is only in the upadhi, which is not real. It is only matter without life like a piece of stone. If a piece of stone comes in your way, you will throw it away. If it be useful you may keep it. If that stone is broken or if somebody takes it away you will not be unhappy since you have no attachment for it, as you know there is no value in it.

Similarly, all Anatma (material) things, which you see, are like pieces of stone without life or value, you cannot have any attachment for it. You can throw it or keep it as you like without attachment.

So, what you see around is your own self. By the power of the soul you see the things. The things as they are have no independent existence. Your creation is not separate from you.

Question :–How is it that even though Atma is the same that illumines my body and the sun in the sky, the sun can give light to all the worlds while this body cannot?

Answer :–The difference is due to the difference in the upadhi i. e. in the illuminating surface of the sun and the body. Both are made of 5 subtle elements but the combination in them is different. A piece of charcoal and a diamond are made up of the same elements. A piece of diamond is nothing but a piece of charcoal. A diamond can reflect light and it is shining and very costly also, on the other hand, a piece of charcoal is just the opposite.

The same is the case with your mind (अन्तःकरण). A mind full of attachment and hatred etc. is like a piece of charcoal, whereas a pure mind free from these Mayic qualities is like a diamond which can reflect the Atma. It is valuable as it can enlighten many with knowledge. Such a pure mind can even lighten the sun i. e. it can know the sun also as not separate from it.

15-4-1953 :–Atma is the same that enlightens the various bodies in the whole world. But the reflection of Atma from these various bodies is not the same, the difference in the reflection being due to the difference in the reflecting surfaces of these substances i. e. due to the degree of three Gunas (Satwa, Raja, Tama) in them. For instance, the light that comes from the various electric bulbs, light of a petromaz lantern, or an oil lamp etc. may differ due to the various materials used for lighting them. But the fire that is the cause of these lights is the same in all. The nature of fire is to give light and heat.

Similarly, the quality of Atma i. e. Satchidanand or asti, bhati and priya (अस्ति, भाति, प्रिय) is the same in all. It is due to this spiritual nature of Atma that various actions are possible. Just as it is due to the lighting and heating qualities of the fire that give light to the various lamps.

Hence though Atma is the same in all, the reflection of Atma- Prakash is not the same in all due to difference in the various grades of the three Gunas of the matter. If these Gunas are removed i. e. if an individual comes above these three Gunas, Atma can reflect like the state before creation.

Question:- How to remove three Gunas?

Answer:- In the Gita, Bhagwan says that, if you take refuge in me, I will relieve you of all sins. Bhagwan has also said that He is in the form of Atma in everyone. The sin is the Maya of the three gunas only. The one who is established in the Atma can come above this Maya of three Gunas. Then he can reflect his own Atma in every one. He can see oneness in all and feel eternal wholeness.

CHAPTER–V

ntegration

29-4-53 Question:– Is the whole world the creation of the mind?

Answer:–It is like the illusion of a snake in the rope. We see the length and breadth of the snake exactly the same as that of the rope.

Similarly we see the world also in Brahma. Where there is Maya, there is ignorance. This Maya is the result of the karmas of individuals. On this Maya, the reflection of Parabrahma takes place which along with the Brahma takes the form of God (ईश्वर). This God then takes the form of this world to give the fruit of actions of the various jeevatmas. This world of God's creation cannot give any happiness or unhappiness if the individuals do not maintain a possessive instinct (ममत्व). Happiness and unhappiness will follow if they are bound to Maya. Nothing is evil until the mind makes it so, by thinking of it as such.

With the blessings of God and Guru when an individual comes to know that he is not separate from this world, and not separate from Paramatma, the illusions of the body and world due to ignorance will disappear, as snake disappears from the rope when we see it with a good light. God does not require to be created or made manifest. He is self-created and self-manifest.

For a true subject, there is no object. The ego is the atom of the psychic world. If the disintegration of the physical atom has given so much power, what may not be accomplished by the annihilation of the ego? The power that has created you has created the world as well. If it can take care of you, it can similarly take care of the world also. Therefore, be still and know that you are the Divine.

The usual correlations of wordly knowledge relate to factors which are known in the same way. Therefore, ordinary persons remain at the begining of a horizontial line. Devotional persons know ordinary things in a spiritual way. Sensible love intensifies the ego, and is restless. It has no rest. Spiritual love comes with spiritual knowledge, it dwells upon God and is easy. It gains unity with the cosmic whole. It is raised to a beauty and happiness far above the ordinary man's vision. In this state, the causal chain of pure multiplicity is broken and mind becomes conscious of the subjective unity, in the true relation. A man to whom all things are one, who brings all thing to one, who sees all things in one is able to remain stead-fast in spirit and at rest in God. The real truth is wholeness. Creation is the sense of separateness. The spiritual field is an all-embracing continum. It is a ground of human freedom.

When these fundamental spiritual propori-tions are accepted by any devotee with faith and reason then, other similar propositions can be derived from them.

3-5-1953 :-Question :-How are various Jeevas formed from the one Parabrahma ?

Answer :-Just as waves and bubbles are formed in the sea, individuals also appear to be formed. Waves and bubbles are formed due to the disturbance on the surface of the sea by the wind by raising a column of water above the sea level. In the bubbles of water, a small portion of wind is caught. If there is no water, there cannot be any wave, or bubbles. Similarly, if there is no Parabrahma, there cannot be any individual also. By the Prarabdh, karma, disturbance is formed in the sea of

Parabrahma. Accordingly to the force of that karma, the waves and bubbles of individuals are formed. When the wind of karma is over, the bubble's existence also disappears in the sea of Brahma.

The wind of karma is so fine (सूक्ष्म) that it cannot be seen by the eyes. One can know the existence of wind by the formation of the bubbles and the waves in the sea.Similarly karma is also so fine that one cannot see it by the eyes. One can realise its existence when the Jeeva-bheava comes in existence.

The high tide and low tide in the sea is due to the effect of the moon's position. It is due to the existence of God that the Jeeva comes forth and works out its Karma and goes back to its original state of Parabrahma.

The waves can also be compared to the world which is created by the God due to the wind of Karma of all the Jeevas in the world (समष्टि कर्म). When God's grace is obtained, the waves widen out until they touch the edges of infinity.

27-5-53:- In a mala, the beads are kept together by the thread that passes through them by the knot at the ends of the threads. If the knot is untied the beads will fall off and the thread will be without any beads in it and there will not be any mala also.

Similarly all these worlds and the lives in them are kept together by the Parabrahma which passes through them all alike by the knot of maya (हृदय-ग्रंथी), If the knot of maya is removed all these visible things as worlds and lives will also disappear and the Parabrahma Paramatma will be alone and there will not be any real world or lives for men to see. A man of keen intelligence will know how to untie this knot of maya (हृदय ग्रंथी). by Atma vichar. For a man of less intelligence, to remove this knot, nama-japa with beads and other karma, upasana, etc. are necessary. By going on counting the beads for a long time, the knot is broken some day and all the beads fall off and the thread remains alone. By constant karma and upasana, when the knot of maya is untied and when karma and upasana stops, the devotee realises wholeness everywhere. There is then no mine and thine, and integration is realised.

29-5-53:-Friday 11-15 a. m: God who is Almighty, All powerful and All pervading should be worshipped by the best idol or ideal. Which can be the best idol or ideal for God? It should have all the above qualifications, It is improper and impudent on our part to think of Him as any thing which is below His dignity and power. Hence Atma is the only proper idol or ideal to worship Him. It is the real Shivaling or Shaligram.

Which can be the best temple for Him? The deity should be installed in the best temple possible! A pure and truth realised heart is the best temple for Him. A heart which is attached to the senses is distracted by confused ideals. That which is born of the flesh is flesh and that which is born of the spirit is spirit. All the actions of a true devotee are meant for a cosmic end or purpose. God is not farther off from the door of the devotee's heart, The opening of the devotee's heart and entrance of God are but one moment. It is difficult to love everything when the spirit is divided and nothing is easy to love well if one retires in silence into the great depths of his spirit. If a single dive into the sea does not bring you the pearl, do not conclude that the sea is without pearls. If you have union now, you shall have it hereafter, keep your candle burning upto the morning, the night will be more delicious, sweet and lovely. When the ego is lost, the soul will be raised above all created things.

You should so rule your actions that they be little acts of tribute to God. There will be bliss beyond number, if the soul does not return to earthly things. A simple assent towards God will bring a Divine nourishment, an unbounded felicity. God is bound to pour Himself in a heart which is turned towards Him. Inner solitude consists in forgetting all names and forms, in detachment, in a perfect abnegation of all purpose, desire, thought and will. This is the true solitude, wherein the soul reposes with a sweet and inward serenity, in the arms of the loving Divinity.

There are three stages in the upward journey as follows :–

(1) I belong to God.

(2) God belongs to me.

(3) God and I are one

This is the result of true surrender and true solitude.

It is a Grace sent by God. The only return needed is acceptance, gratitude and openness. The automatic spontaneity of experience will indicate that it is a Grace. Such a heart is free from attachment and hatred and all other dualities. Such a temple being ever clean and sacred, there is no need for regular washing and cleaning etc.

What offerings can you offer at such an alter other than your own ego, so that God may be pleased with you and bless you with (सायुज्य मुक्ति) the realisation of the oneness of jeeva with Brahma ?

Such a worship is called आत्म-पूजा. This is the kind of worship that men of wisdom do. This is what is liked by God.

31-5-53 :- 9-30 a. m. Sunday. For you to do Atma-Vichar, you can think about your state which you experienced during possession in the presence of Mataji.

During Atma-Vichar, your body-conciousness is completely gone. You know that during ordinary times your body is so unwiedly that you cannot dance or move about very freely. During possession of the spirit you dance beautifully and move about easily without any ego. So you can realise that you are not this material body but you are witness of this material body because when you come round to your normal stage, you can remember, how you were dancing etc. which you yourself could not do before or afterwards. You witnessed the dance etc. It is known because you remember everything afterwards which shows that you as the Atma were there always watching the actions of the body.

Besides, during the time of possession you know, you had no friendly or enemical feelings towards other jeevas. But you were reacting to the feelings of those who were sitting around you at the time, you were crying in front of those who were unhappy and you were laughing in front those who were happy. This you could not have done in your ordinary mood. This shows that you are not this material or fine body. You saw through the particular manifestation to the underlying universal.

From the above experiences, you can realise that you are the Atma (witnees) only which is one with all; otherwise you could not have remembered all these experiences after the possession was over. All the actions and movements done during the period were not done by your jeevatama. They were done by some other spirit.

Question :–What happens to the original jeevatma when the spirit of Mataji comes in, as the jeevatma cannot leave this body before its Prarbdha karma is finished. It leaves the body only at the time of death,

Answer :–The original Jeevatma mixes with the new spirit like a piece of salt with water. The original Jeevatma can be compared with salt and pure water with the spirit of Devi. During complete possession, the nature of the jeevatma is somewhat suppressed. If there is more water, the saltishness is not felt much. But still there is some salt. So the water cannot show its full purity. Similarly when the Devi's spirit is mixed with Jeevatma, she cannot express her full power. According to the Jeevatma's purity i. e. (freedom from attachment and hatred) the expression by the deity is felt i. e. if the salt is less, the water tastes better in proportion to the amount of salt (i e. रागद्वेष). Devi does not possess every one. She will possess those with whom she will be able to express her powers as much as possible.

Question :–If it is Devi's power that expresses during possession, why it is that some people's utterances do not come to be true.

Answer :–When the water evaporates gradually, the salt water mixture will become more and more saltish. Similarly, when the spirit of Devi leaves the body, the nature of the Jeevatma tries to come up. At this time what is said does not come out true because it is the Jeevatma that speaks and not the Devi. This Jeevatma in its ignorance will be thinking itself to be superior to others, it is being possessed by Devi etc. Its ego is increased. Such egoistic people say certain things at the time when the deity is leaving the body. These do not come out true.

7-6-1953 :–Question :–How is it that some people who are well-versed in knowledge (ज्ञान) and who have devotion even, do not want to have complete renunciation (वैराग्य). They have learned from the scriptures and their teachers that everything in the world is unreal, and they are good-hearted and intelligent too. How is that God does not make them satisfied with their own Atma.

Answer :–It is due to their Prarbdha Karma of previous births. Ravan was very learned and devotional, yet, he did not care for renunciation (वैराग्य).

God is nirguna and is the same as your own Atma. It is like a kalpa-vriksha, whatever you wish for under it, you get it, if you wish moksha (i. e. liberation) you will get it, if you wish pleasures of Maya, you will get them.

9-6-53. Be like a bettle (भ्रमर). A beetle never thinks of accumulating honey. It sits on the flower and drinks as much honey as it requires and then for the rest of the time it goes on moving and singing, It does not harm the flowers on wich it sits to drink the honey. On the other hand it helps the tree or plant on which it sits by taking the pollen dust in its legs and sits on other flowers thus helping the flowers to become the fruits so that its family will not perish. This action it does without the feeling of ego. It is doing this benefit to the/plant in exchange for the honey. Similarly, good hearted people and real saints also move about singing the praise of God and enjoy their meals and bare necessities of life by way of Bhiksha without hurting people. They spread divine knowledge or Atmagnan.

11-6-53:- Question:- Atma is one and eternal, then who is that dies and is born again?

Answer:- Space or ether does not undergo any change when a building is constructed or a pot is made. It is the building or the pot that has come in existence. Similarly, Atma is not born nor does it die. No body knows about his birth or death, as there is no real birth or death of Atma. When the jeevatama i. e. chidabhasa identifies itself with the body, he thinks he has been born in the world and he will have death also. These bodies come forth and go away repeatedly just like the bubbles in the seas, due to karmas which again are due to ignorance.

12-6-1953;- Question:—How can the jeevatama be liberated ? The Atma is ever free and there is no need for its liberation.

Answer :–Yes, Atma is ever free and ever–shining.

A cinema picture can be seen as long as the film is continuing and there is the electric light. If the film gets torn by long use, that picture cannot be shown again even though electricity is there. Similarly when the karma of the jeevatama is completed by repeated births and deaths automatically, liberation takes place. Atma is there all the time, just like the electricity. It anybody wants to get liberation sooner, he has to do purushartha, i. e. if he tears the film to pieces, there will not be the show of pictures. Similarly by endeavour if he acquires all the merits necessary for attaining knowledge and then goes to a proper Guru and with his blessings and advice realises oneness with eternity, he will be liberated from the chain of deaths and births, just like tearing the film by one's own hands.

Question :–Should we have to do Pooja for the various Gods ?

Answer :-No, though the parts of your body are different, you do not feel the parts separately. You eat with your mouth and the whole body gets nourishment. God has not got any material body. He does not require any material food. Since the whole world is part of him, he gets nourishment automatically.

The real food is the realisation of oneness with all. If you realise that, your pooja will be perfect and all the Gods will be nourished when you eat with your mouth, the whole body will get nourishment automatically.

15-6-53 :–Question :–After realising that there is only one Atma, why is the world visible ?

Answer :–Even after realising that there is no water in the mirage, the appearance of water is there. However, the truth about water disappears from the mind and we do not go to the place to drink water even though we are thirsty. But if we develop our eyes to see the sun-rays reflecting on the salt particles in the ground, we will not see even the appearance of water. Similarly, after realising the soul we may see the world even though the truth about it will disppear from our minds. If we develop our mind with thoughts about Atma always, and try to see beyond the seeming world, we will see only Atma or Parabrahma Paratma everywhere.

Due to Prarbdha one may have to live in the world even after realising Atma. Then he may have to do some work even in the world till the Prarbdha is finished. Hence also, one has to see the world even though he may know that it is not a real thing. It is only the illusion of mind. We may eat the fruits created by a magician even though we know it is only magic and no real fruit is there. Still we can eat and enjoy the taste of it. Similarly due to prarabdha, we may have to live in the world and work in it as if it is a real thing although we may not like to follow the shadows. The wheel of the potter will go on moving round and round for a time after getting the first push. Similarly, after realisation of Atma, the wheel of Prarabdha may move on for sometime and stop automatically. When there is no more push of karma, there will be no cycle of deaths and births. Once the prarbdha is over, there will not be any more world to see or work in. You will see only your Atma everywhere. There will not be any one to see it. The one who sees and thinks has become one Atma. Then you will realise integration.

Appendix I.

Definition of a time Vision.

(Swami Madhavatirth).

A true vision is that in which a man is able to explain maximum number of experiences with the help of maximum number of elements. When I wake up from a dream, I am able to expain all the experiences of my dream by means of one true element viz. my soul or spirit, combined with one false error which disappears on waking.

We should be able to explain, similarly, the experiences of the waking condition and of a spiritual state by means of the minimum number of independent elements. The philosophers of the Nyaya and the Vaisheshik school explain all the experiences by means of nine Independent elements, those who follow the Yoga system, by means of three independent elements (viz-the individual soul, nature and God.) The Sankhya school explains everything by means of two independent elements viz. individual soul (पुरूष) and nature (प्रकृत्ति). The followers of Vedant explain all experiences by means of one true element (viz-spirit) combined with one false error which disappears at the time of self-realisation. Here maximum number of experiances is explained with the minimum number of concepts. Human life is short and we should be able to arrive at the truth in a simple way.

A simple system does not mean the one which the student will have the least trouble in assimilating but the one which contains the fewest possible mutually independent elements.

Now we take into consideration the result of the western science. Formerly, all the experiences of the waking state were explained by science by means of 92 elements. About 100 years back, these were reduced to 6 viz matter, energy, electron, proton, time and space. For the last 25 years, all the experiences are explained by means of the unified field theory of Prof. Einstein. He has discovered a simple system to understand the truth of the Universe. A simple system does not mean the one which the student can assimilate easily but which contains the fewest possible mutually independent postulates or axioms. If there are more independent elements in an observation, their contents will give a remainder which is not comprehended.

If we apply this principle to the present day social service and to democratic methods of Government which is conducted by means of majority of votes, we shall never get a true vision, because, there, the attempt is to solve our difficulties by means of more independent elements. The blind cannot lead the blind, the reformer has to reform him-self first. Reform should start with the individual. Then the society will be reformed by itself. As in dream so in the waking condition. There is a greater sin in an erroneous observation than in killing millions of men. Several men have practised and acquired many virtues in past lives but have not acquired right vision.

If we apply the principle of minimum independent elements in the path of devotion, a devotee must surrender his faulty human vision. God alone does everything. A real devotee bocomes conscious that real peace and bliss can be had in the Absolute alone. A true devotee sees God everywhere and always, as will be seen from the inspired writings in this small book.

Modern educated youths have lost their faith in the church which explains everything by one-power Government i. e. God and they have begun to believe that world-affairs can be improved by a majority of votes. They want more production and equal distribution but there is no control over consumption.

The only remedies from the present difficulties are control of population, control of consumption, plain living, high thinking, integral education and an easy philosophy of life which would give true vision with the help of minimum number of independent elements.

Social problems will be more difficult when large fields or organisations spring up and become unfamiliar to individuals who cannot consider life as a meaningful whole. God was a familiar field to many in the past and is to some at present but many organisations are unfamiliar to many at present.

If we want to improve our life and want a true vision, we must be clear about the definition of a true vision. The permenant self-shining principle is what is meant by the word "I", while an individual externalised by the seeing self is a shadow of this reality. Human life should not be guided by the majority of votes of these shadows. If I want to wake up from my dream or want to progress, I should not depend on the votes of those, whom I see in my dream. I should adopt another procedure for waking or ask for the grace of God. That our waking condition is similar to the dream condition is now proved mathematically by the Theory of Relativity.

In collective security or collective virtues, a man learns problems of some part of life and omits the spiritual part. The theory of relativity says that the only events which an observer actually experiences are events at himself. Therefore, one cannot verify a theory by means of another man's perceptions or by rules of a group but by means of his own scale of observation, purified and illumined by the Grace of God, or by a spiritually advanced master who is able to give integral education.

In the Indian scriptures, there is a mention of seven worlds or Lokas, as follows:–

1. Bhurloka
2. Bhuvarloka
3. Swarloka
4. Maharloka
5. Janaloka
6. Tapaloka
7. Satyaloka

The Lokas represent grades of vision or

states of consciousness, and can be explained as follows:–

1. Bhurloka or earth consciousness, is the state of physical consciousness. In this condition the outer world is completely objective and stable and independent. It is entirely external to us, having its existence in itself and of itself.

2. When we know that the qualities which belong to the external objects are not independent but are to some extent dependent on the observers, we may be said to have entered the second Loka viz., the Bhuvarloka. In this state the world assumes a mobile condition. The objects seen depend on the outer senses.

3. In the third stage of consciousness, we perceive that the senses do not apprehend objects unless attention, in the form of mind is bestowed upon them. There is no sense–perception without the co–operation of the mind. This stage is called the Swarloka.

4. In the fourth stage, our reflection becomes more pure. In this stage, we know that our consciousness is not conditioned by the

senses but actually conditions them, giving them effective operation through its power of attention. Here, we are in the Maharloka. Here the self overlaps the bounds of the physical senses. This is the stage in which Yogis live.

5. In the fifth stage the self is quite independent of the mind and the senses. It has within itself the ground of the casual relation by which it evolves them. The consciousness which realises this creative cause is that of Janaloka. We then reach this fifth stage.

6. In the sixth stage, we come to know that a cause cannot produce an effect which is really external to itself. If this were so, the dream-world of which we are creators would be external to the self which produces it. In that case it would not vanish with that state of consciousness which lies at the root of it. Gradually, the notion that the objective world is produced by the cause external to it is rejected and the notion is accepted that the cause has the effect lying ideally within it, which is projected. The firm establishment of this experience is the sixth consciousness. It is

Tapa–loka. Just as the dream–world lies within the consciousness of the dreamer, who projects it into fancied objectivity, so the objective world of waking experience lies within and is projected by the consciousness of the waking observer.

7. When the entire objective world is viewed as necessarily lying within the cause, we arrive in Satya–loka, the seventh stage of consciousness.

The Sadhak or aspirant thus passes from the lower to the higher stages of consciousness and ultimetely realises his true self, which is called Savita or the projector of the Universe without external aid. Thus he becomes one with the Universe and his vision is called a universal vision. The difference of perception which individualises us is not based upon any inherent differentiating condition in our essential being, but upon the externalising limitations, the result of particular Karma, which make it impossible for all to perceive everything at the same time to the same extent.

Individual power is a small thing but when it links itself to the Supreme power of God by devotion or indentifies itself with it by knowledge, it shows its mightiness according to the degree of such harmony and union. Power is mental, moral and spiritual. When the objective tendencies of thought are held in check, consciousness of itself more and more purely manifests.

For a devotee, self-expression is a necessity. When he expresses himself, he grows thereby, the expression adds to his personality. It is the expression of inner tension. When the experience is expressed, the idea is fulfilled, the tension is resolved and turned into joy.

At the time of meditation, the entire thick veil of material consciousness must be gradually thinned by moving inwards according to the stages described above. Ultimately the eternal changeless ground will be realised and then there is Kaivalya Moksha. This is the perfect experience and the supreme love. It is the love of the Self for the Self.

The above seven stages are aspects of consciousness. Between aspects, there is no sequence and a devotee can begin with any stage according to his capacity.

The real is prior to the division into related and opposed complementaries, which division is all that is meant by creation. Bliss of unity is experienced when we rise from more external life to less external life.

When a child is born, it has no language. The parents give it a language and show several objects. Then there is a predominance of "this" or objective consciousness. Parents also develop an objective consciousness at the same time. Therefore a Sadhak who wants to develop a subjective consciousness should not become a father or a mother but should lead a celibate life.

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Appendix II.

Singularity of the Soul.

If we believe in the existence of many souls, it is the Sankhya or Yogic method which will lead to many independent elements. This vision also requires independent time and space. If we believe in our soul, as in the Vedant philosophy, there is one independent element, and time and space will be relative. Plurality appears through a limited vision only and as such constitutes false knowledge.

For this, evidence is found in the following verse of the Svetasvataras Upnishad (6-11):–

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

i. e. the soul is one, residing in all bodies, all pervading, one in all, controller of all Karmas or events, one witness and spirit, without any material attributes.

Some people may argue that bondage and liberation are possible only when there are a number of souls. This is not true. It is stated in the **Taitariya** Upanishad (2–4) that the all pervading Brahman itself has entered the Universe as the individual soul. It appears to be atomic because of its imagined association with the intellect and abinding in bondage. When the individual soul attains supreme knowledge, it again becomes identical with the absolute spirit. The absolute spirit continues to have the same magnitude even after the imagined assumption of individuality as it had before entering the Universe.

An introvert mind is a pre-condition of self-knowledge, while the popular view tends to scatter the mind outwards to the false and fleeting show of many individual souls.

Brahma tells the Gods (Suta Samhita III iv 47) that just as the beholder of dream (the soul that conjures up a dream, not a tiny creature belonging to the dream world) though himself only one shines though ignorance as many, comprising disciple, preceptor etc. so also in waking life only one soul, known as the empirical ego (Vijnanamaya Jiva) appears, through mistake as many individual souls, characterised as "I am bound" etc.

The empirical knower in waking life(Vignanamaya), attaining to inner light knows all to be liberated (Suta Samhita,III 48–49).The individuals of waking life are imaginative projections of the one soul (Prajna) that produces and permeates them. The real nature of the emperical knower (vignanamaya) also is the spiritual principle

(Prajna). The show of individual men and things, including his own (externalised) body, seen by him is an illusion. The one soul (Prajna) alone constitutes reality. He who, on waking upto his real nature of eternal life and light, finds others (who are varying shadows of himself and possess no mind of their own) also to be unquestionably free is the best knower of truth (Atma-Vid-vara).

It may be asked "Why is it that Brahma declares the imagining soul to be the reality, while the individual souls imagined by him to be mere appearances of reality?'' The reply is the permanant, self-shining principle is what is meant by the word "I", while an individual externalised by the seeing self is a shadow of this reality. Whatever forms an object of perception or introspection (साक्षी-भास्य) constitutes an appearance of this reality. The inner-most self-shining "I" i. e. the "I" principle surrounded by ignorance of its true nature is known as Prajna, which is the spiritual witness persisting through all changing states of experience, superimposed upon it in ignorance, but with which it feels no self-arrogation (तादात्म्याध्यास). In the waking condition, Prajna is the turiya

Atma. What constitutes the "I" is the conscious principle, the individuals that he knows are in themselves really un-conscious. Their visible persons have only a semblance of reality. The Prajna or one soul persists though all states of experience. Essentially, therefore, the Vignanamaya or empirical knower is not different from Prajna.

The individual soul, in his liberated state will find other individuals–mere reflections of itself to be doubtlessly delivered from bondage. As in dream, so in the waking condition.

Gaudapada concurs with this view in his Mandukya-karika (Ch-N. verses 63-66). The variety of individual beings seen in a dream have no existence apart from the dreamer. (taijasa-jiva) only. The mind of the dreamer has no separate entity from the dreamer himself.

Similarly, the various individual beings seen in waking life are only objects of the mind of the waking man, they are not apart from the waking mind, they are objects of the perception of the waking man only. Thus the mind has no separate existence from the waking perceiver.

Thus according to the above verses of the Manudkya karika, the various individuals that the soul imagines in dream or waking state (throgh which it passes) have no existence apart from the modifications of the mind. Therefore, these individual beings that are projected by the one soul in dream or waking state being composed only of mental modifications are reflections of the one real Being, the inmost " I ".

In the modern science of Relativity also, one individual observer is the real creator of his own system or his own Universe.

Thus it must be admitted that it is the one subject, which imperilled by ignorance, objectifies itself into the appearance of creation. When ignorance is removed, he sees himself as the first cause of **his universe,** (whether in the dream state or in the waking state) and then by knowing the one, everything is known.

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ERRATA

Page	Line	Incorrect	Correct
6	14.	ब्राह्माभ्यंतर	बाह्याभ्यंतर
12	6	when it	when
„	7	comes	come
24	16	dislove	dissolve
27	2	yours	yourself
30	1	sonnd	sound
32	17	will liberated	will be librated
32	33	of	on
51	25	hangry	hungry
52	last	smouth	smoodh
63	21	interpert	interpret
64	6	separte	separate
66	5	their	there
76	17	as of	of
82	10	proporitions	propositions
96	2	time	true

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